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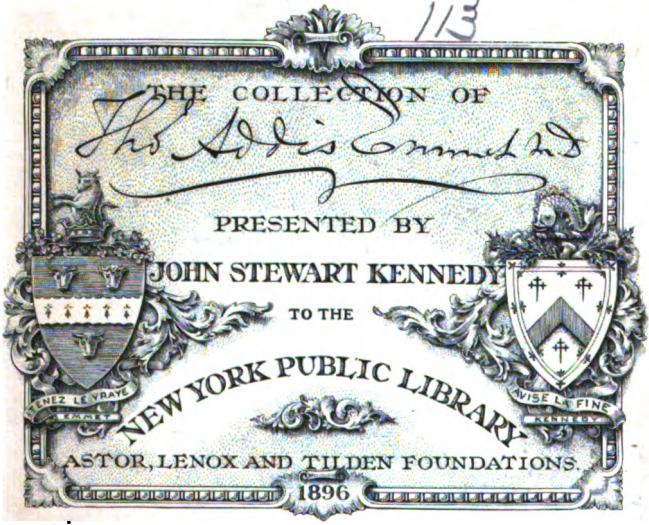
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*The New Universal Biographical Dictionary, and
American Remembrancer of Departed Merit*

James Hardie, A. Citizen


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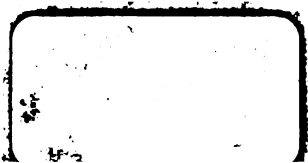
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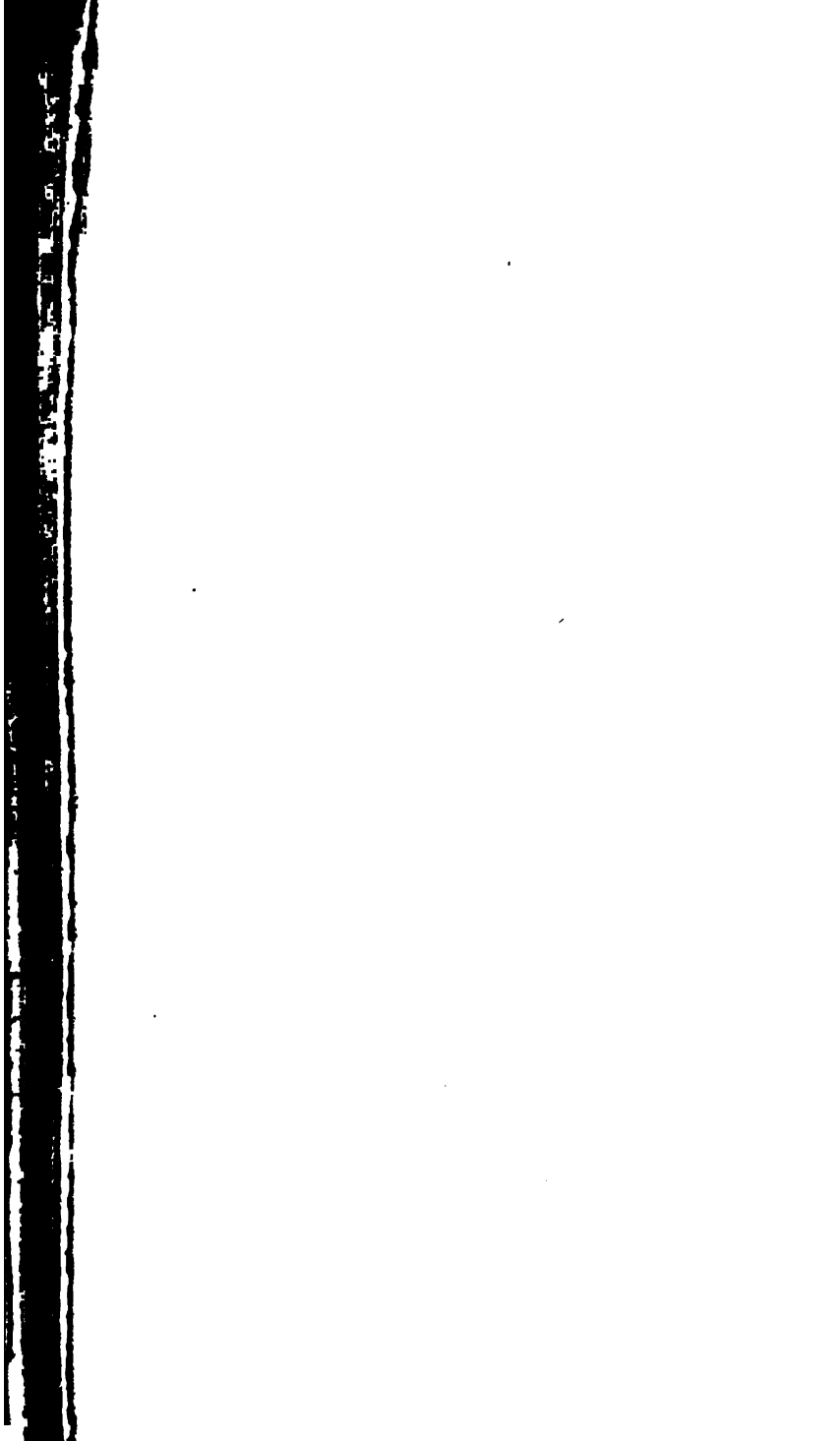


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THE
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AMERICAN REMEMBRANCER
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DEPARTED MERIT:

CONTAINING
COMPLETE AND IMPARTIAL
ACCOUNTS OF THE LIVES AND WRITINGS
OF THE

MOST EMINENT PERSONS IN EVERY AGE AND NATION,

BUT MORE ESPECIALLY OF

Those who have signalized themselves in America.

IN FOUR VOLUMES.

*Embellished with a number of PORTRAITS of the most distinguished
characters, engraved from original drawings.*

By JAMES HARDIE, A. M.

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ROY W. B.
JUN
V. 1881

P R E F A C E.

AMONGST the various species of literary composition, there is, perhaps, none, which is more generally allowed to be productive of amusement and instruction, than **BIOGRAPHY**.

The actions and characters of great men, naturally excite the most lively interest in the human mind; and, therefore, we cannot be indifferent respecting the memoirs of the lives of those excellent and eminent personages, who have been an ornament to the world, have enlightened it by literature and science, and by their virtues and abilities, have raised themselves to the highest pitch of reputation and honour amongst mankind.

The world has produced a great many men, distinguished by elevated genius and exalted virtue, the perusal of whose achievements and illustrious actions, must have a natural tendency to excite in us a generous emulation, and to animate us to the most worthy and laudable pursuits.

The statesman may be expected to aspire after a greater degree of political knowledge, and to investigate the means of promoting, in the best manner, the interest of the state over which he is appointed to preside, by the examples of a Walsingham, a Burleigh, a Chatham, a Handcock, a Franklin, &c.

The soldier and the seaman, may be animated to the pursuit of military honours, by the heroic actions of a Blake, a Du Quesne, a Howe, a Marlborough, a Green, a Montgomery, a Mercer, a Warren, a Wayne, &c.

The disinterested patriot, who is a zealous advocate for liberty and a rational system of government, may be stimulated by the noble examples of a Hampden, a Russel, a Sydney, &c. And although ages may roll on, before it may fall to the lot of even a solitary individual to emulate the virtues of our immortal WASHINGTON, who was "first in war, first in peace, and first in the hearts of his countrymen;" and whose loss, the worthy and enlightened part of mankind, will, throughout the world, long continue to deplore: yet so bright an example of excellence held forth to public view, may tend to excite in the minds of our aspiring youth; a zeal to imitate at a humble distance, a pattern, which it is scarcely possible to equal; and may teach them, what human nature is capable of performing, when it duly relies on assistance from on HIGH.

But to proceed—the Divine, the Lawyer and the Physician may all be excited to aim at excellence, by the example of a Tillotson and a Witherspoon: a Cook, a Hale, a Holt and a Mansfield: a Boerhaave, a Sydenham, a Monroe and a Cullen.—And the man of letters and philosophical enquiry, may be incited to aspire after literary and scientific eminence, by the immortal honours of a Homer, a Virgil, a Milton, a Newton, a Des Cartes, a Thompson, a Rittenhouse, &c. And, although it be not in the power of every one to gather laurels in the field of Mars, to guide the helm of state amidst the turbulence of faction, to explore into the deep and hidden recesses of nature, to display the oratorical powers of a Cicero at the bar, or a Tillotson in the pulpit, or to acquire the well earned fame of a Galen, or a Monroe, in the science of medicine, yet there are certain virtues which highly dignify the private citizen, the performance of which is in every one's power.

Indeed it is possible for a man to be covered with all the splendour of glory: but if he be deficient in the more substantial virtues of patience, benevolence,

resignation, fortitude, &c. a dark and gloomy shade is thrown over all his public illustrious actions. In order, therefore, that we may arrive at the real character of those, whom the world have denominated great, the Biographer, whilst he relates those actions which have more immediately tended to immortalize them, must not omit to exhibit, how they have spent their hours in domestic retirement : and this as far as was practicable, has been attended to in the present undertaking.

But it is not from the perusal of the lives of the good alone, that men may be stimulated to the practice of virtuous actions. The lives of bad men may, likewise, be highly useful : for whilst on the one hand, we are induced to emulate the conduct of the former, in order that we may obtain that honest fame, which they have so justly acquired : we are, on the other hand, deterred from pursuing the footsteps of the latter, lest we should in the same manner, as they, be transmitted to posterity with infamy.

In a Biographical Dictionary, it would be an unpardonable omission, were the author to confine himself solely, to the lives of eminent men, there being many instances of female excellence, which may, with great propriety, be held up as proper objects for the imitation of the fair sex ; and some of female depravity, which may warn them against those errors and indiscretions, which have entailed disgrace on the memory of others.

Most works of this kind, hitherto published, have either been too voluminous, and consequently of too high a price : or too inconsiderable in point of size, to do justice to the many illustrious persons, who have flourished. The extent of the present publication, it is hoped, will be free from either of those extremes ; as it will be sufficiently large to comprize a sketch of the most brilliant traits in each particular character, without being so minute and verbose, as to disgust by its prolixity.

No work of this kind, on a *general plan*, has ever appeared in *America*: nor, so far as we know, has any of much importance been published in Europe for these several years past: hence many lives of persons of the greatest eminence, who have finished their earthly career since that period, have been unavoidably omitted, and former publications, of course, rendered in a great measure imperfect and obsolete. This publication, therefore, will contain an account of every life, which has been sufficiently distinguished to be recorded, up to the present period: not indeed a dry and uninteresting list of all the names, which may be found in Chronological tables, (for of many rulers both in church and state, little else can be said, than that they have lived and died,) but a plain and concise narrative of the actions or writings; the honours or disgraces of all those, whose virtues, parts, learning or even vices have preserved them from oblivion, in every age and country, but particularly in America.

In selecting materials for this work, resource has been had not only to the *Biographia Britannica*, *Bayle's Dictionary*, *Johnson's* and *Adams' Biographical Magazine*, the *American Encyclopædia*, &c. but likewise to such volumes as treat of the lives of individuals, to the *American Magazines*, and to such MSS. as it was possible for the editor to obtain, with respect to the lives of the illustrious dead.

In selecting materials for a publication of this sort, it is scarcely necessary to inform the judicious reader, that no mode could possibly have been adopted, which would ensure even a tolerable chance of affording universal satisfaction. Some would have been better pleased with a chronological list of the births and deaths of eminent persons, with the bare mention of a few particular acts, by which they had been more especially distinguished. Had this mode been followed, the catalogue of remarkable personages would have undoubtedly been more complete; but to the

great bulk of our patrons, the work would have been deemed less interesting.

To many, it would have been more satisfactory, if we had exclusively confined ourselves to American characters; but a *General or Universal Biography* was proposed in our original plan, from which, if we had deviated, we would have materially disappointed not only a number of respectable Europeans, but also of native citizens. Beside the proper execution of a complete *American Biography*, is attended with much greater difficulty, than is generally apprehended; for though it must be universally acknowledged, that no country has, in so short a period, produced a greater number of distinguished characters than this, it is much to be regretted, that the written memoirs of their lives, are too few to answer the purpose of the Biographer.

Of every publication, which could be procured suitable to his purpose, the editor has availed himself to the utmost of his abilities: several literary gentlemen have, likewise, been so obliging as to honour him with some sketches of the illustrious dead, for which favours, he embraces this opportunity of returning his most grateful acknowledgments. Had communications of this kind been more frequent, he has no doubt, that his work would have been more acceptable to the public; but, as he is conscious of having resorted to every source of information within his grasp, he has no occasion to reproach himself with want of industry or attention.

First attempts at arduous and important designs are naturally imperfect: it requires succeeding exertions to bring them to maturity, but he, who has projected a useful undertaking, and executed it as well, as from existing circumstances might be expected, will, it is hoped, be allowed to have some small claim to the indulgence of a candid and judicious public.


The arrangement of the work being alphabetical, some parts of it will naturally contain more original

matter than others. It so happens, that the names of few distinguished Americans begin with the first letters of the alphabet: few memoirs of these, in comparison are, therefore, to be found in the first volume; but it is believed, that those, who shall peruse the other three, particularly the two last, will have no reason to complain, in this particular.

Upon the whole, the editor, unwilling to trespass on the time or patience of his reader by prefatory remarks, submits his work such as it is, with great deference to the world, by no means regardless of public fame, but extremely diffident how far he is entitled to it. To the meed of *genius*, the work can lay no claim; but if his *industry* has been employed in such a manner, as to be productive of amusement and instruction to society, he shall find himself extremely happy in the reflection, that his time has been so well employed.

JAMES HARDIE.

New-York, 24th }
 Sept. 1801. }

 *Proper directions for placing the Portraits, will be given at the end of the work.*

NEW

Biographical Dictionary,

AND

American Remembrancer.

ABBOT (GEORGE), archbishop of Canterbury, the son of Maurice Abbot, a cloth-worker, was born October 29, 1562, at Guildford, in Surrey, where he received the rudiments of his education under the care of Mr. Francis Taylor. From thence he was removed to Baliol college, Oxford. In 1583 he entered into holy orders, and became a celebrated preacher in the university. In 1593 he took his degree of B. D. and proceeded doctor in that faculty in May, 1597; and, in the month of September of the same year, was elected master of University college. About this time the differences began between him and Dr. Laud, which subsisted as long as they lived. In 1604, the translation of the Bible now in use was begun by the direction of king James; and Dr. Abbot was the second of eight divines of Oxford, whom the care of translating the whole New Testament (except the Epistles) was committed. In 1608 Dr. Abbot became chaplain to George Hume, earl of

Dunbar, and Treasurer of Scotland; with whom he went to that kingdom, to assist in establishing an union between the kirk of Scotland and the church of England; and in this affair he behaved with so much address and moderation, that it laid the foundation of all his future preferment. Upon the death of Dr. Overton, bishop of Litchfield and Coventry, the king named Dr. Abbot for his successor; and he was accordingly consecrated bishop of these two united sees, in December, 1609. About a month afterwards, he was translated to the see of London, vacant by the death of Dr. Thomas Ravis. Upon the decease of Dr. Richard Bancroft, archbishop of Canterbury, on Nov. 2, 1610, his majesty had a new opportunity of testifying his esteem for Dr. Abbot, and accordingly raised him to the archiepiscopal see. He became now in the highest favour both with prince and people, and was concerned in all the great affairs of church and state. However, he never appeared over fond of power, nor did he endeavour to carry his prerogative as primate of England to any great height; yet he had as great concern as any for the church, when he thought it really in danger. His great zeal for the Protestant religion made him a strenuous promoter of the match between the Elector Palatine and the princess Elizabeth, which was accordingly concluded and solemnized Feb. 14, 1602, the archbishop performing the ceremony on a stage erected in the royal chapel. On the 10th of April, his electoral highness set out for Germany: before his departure, he made a present of plate to the archbishop, of the value of 4,440 dollars; and, as a mark of his confidence, he wrote a letter to him from Canterbury, informing him of the grounds of that discontent with which he left England. In the following year happened the famous case of divorce betwixt the lady Frances Howard, daughter of the earl of Suffolk, and Robert earl of Essex: this affair has been by many considered as one of the greatest blemishes of king

James's reign, but the part acted therein by the archbishop added much to the reputation he had already acquired for incorruptible integrity. In 1618, the king published a declaration, which he ordered to be read in all churches, permitting sports and pastimes on the Lord's day: this gave great uneasiness to the archbishop; who, happening to be at Croydon when it came thither, had the courage to forbid its being read. On April 5, 1619, Sir Nicholas Kempe laid the first stone of the hospital at Guildford; the archbishop, who was present, afterwards endowed it with lands to the value of 1332 dollars per annum; one third of which was to be employed in setting the poor to work, and the remainder for the maintenance of a master, twelve brothers, and eight sisters. Towards the end of this year, the Elector Palatine accepted of the crown of Bohemia, which occasioned great disputes in King James's councils: some were desirous that his majesty should interfere in this matter, foreseeing that it would produce a war in Germany; others again were of opinion, that natural affection to his son and daughter, and a just concern for the protestant interest, ought to engage his majesty to support the new election. The latter was the archbishop's sentiment; and not being able at that time to attend the privy council, he wrote his mind with great boldness and freedom to the secretary of state. The archbishop being now in a declining state of health, used in the summer to go to Hampshire for the sake of recreation; and being invited by Lord Zouch to hunt in his park at Branzill, he met there with the greatest misfortune that ever befel him; for he accidentally killed his lord's keeper, by an arrow from a cross-bow, which he shot at one of the deer. This accident threw him into a deep melancholy; and he ever afterwards kept a monthly fast on Tuesday, the day on which this fatal mischance happened. He settled an annuity of 88 dollars and 80 cents, on the widow. There were several persons who took an ad-

vantage of this misfortune to lessen him in the king's favor; but his majesty said, "An angel might have miscarried in this sort." The archbishop, however, thence forward, seldom assisted at the council, being chiefly hindered by his infirmities; but in the king's last illness he was sent for, and attended with great constancy till his majesty expired, on the 27th of March, 1625. He performed the ceremony of the coronation of king Charles I. though very infirm and much troubled with the gout. He died at Croydon, August 5, 1633, aged 71 years; and was buried within the church dedicated to the Holy Trinity at Guildford.

The Archbishop shewed himself, in most circumstances of his life, a man of great moderation to all parties; and was desirous that the clergy should attract the esteem of the laity by the sanctity of their manners, rather than claim it as due to their function. His notions and principles, however, not suiting the humor of some writers, have drawn upon him many severe reflections.

Being not well turned for a court, though otherwise of considerable learning and genteel education, he either could not, or would not, stoop to the humor of the times; and now and then, by an unseasonable stiffness, gave occasion to his enemies to represent him as not well inclined to the prerogative, or too much addicted to a popular interest; and therefore not fit to be employed in matters of government. As to the archbishop's learning and abilities, they have in general been considered as respectable, and such as did him great honor.

His writings, which were very numerous, were chiefly sermons, theological tracts, and some pamphlets against the Roman Catholic religion.



ABBOT (ROBERT), eldest brother to the archbishop, was born also in the town of Guildford, in

1560; and afterwards sent to Baliol College, Oxford, where in 1582, he took his degree of M. A. and soon became a celebrated preacher; and to this talent he chiefly owed his preferment. Upon his first sermon at Worcester, he was chosen lecturer in that city, and soon after rector of All Saints in the same place. John Stanhope, esq. happening to hear him preach at St. Paul's-cross, was so pleased with him that he immediately presented him to the rich living of Bingham, in Nottinghamshire. In 1597, he took his degree of D. D. and in the beginning of king James's reign, was appointed chaplain in ordinary to his majesty, who had such an opinion of him as a writer, that he ordered the doctor's book, "De Antichristo," to be printed with his own commentary upon part of the Apocalypse. In 1609 he was elected master of Baliol College, which trust he discharged with the utmost care and assiduity. In 1612, his majesty appointed him regius professor of divinity at Oxford, in which station he acquired the character of a profound divine. In one of his sermons before the University, in which he pointed out the oblique methods then practised by some persons, who secretly favored Popery to undermine the reformation, he was universally understood by his audience, to allude to Archbishop Laud, who was then present: Of this, that prelate complained severely in a letter to the Bishop of Lincoln. So far, however, as we know, no farther notice was taken of the sentiments advanced by Dr. Abbot. The fame of his lectures had now become very great: but what peculiarly recommended him to his majesty was those which he gave on the supreme power of Kings, against Bellarmine and Suarez. Hence upon the See of Salisbury becoming vacant, he was nominated to that bishoprick, and consecrated by his own brother at Lambeth, December 3d, 1615. He then gave himself up to the duties of his function with great diligence and assiduity, visiting his whole diocese in person, and preaching eve-

ry Sunday, whilst health would permit, which was not long; for his sedentary life, and close application to study, brought upon him the gravel and stone, of which he died March, 2, 1617, in the 58th year of his age.

Dr. Abbot's writings were numerous, and chiefly in the Latin language; but as they, in general, respected such controversies as are well understood, in the present age, it would be needless to recapitulate them.



ABELARD (PETER), one of the most celebrated doctors of the 12th century, was born in the village of Palais, 6 miles from Nantz, in Brittany. Being of an acute genius, he applied himself to logic with more success than to any other study, and travelled to several places, on purpose to exercise himself in this science. Having for a long series of time signalized himself by his logical disputations, he resolved to apply himself to the study of divinity, in which he soon became as famous for his knowledge as he was in philosophy; and his encouragement was so considerable, that he was enabled to live in great affluence. That he might enjoy all the sweets of life, he thought it necessary to have a mistress: and accordingly fixed his affections on Heloise, a cannon's niece. The cannon, whose name was Fulbert, had a great passion for money, and vehemently desired to have Heloise a woman of learning, which disposition of the Uncle, Abelard contrived to make subservient to his design. "Allow me," said he to Fulbert, "to board in your house, and I will pay you whatever sum you demand." The simple uncle, thinking he should now furnish his niece with an able preceptor, who, instead of putting him to expences would pay largely for his board, fell into the snare, and requested Abelard to instruct her day and night, and to use compulsion in case she should prove ne-

glibent. The preceptor gave himself no concern to fulfil the expectation of Fulbert: he soon spoke the language of love to his fair disciple; and instead of explaining authors, amused himself in kissing and toying with his lovely pupil. Having never tasted such joys before, they gave themselves up to them with the greater transports; so that Abelard now performed the functions of his public office with great remissness; for he wrote nothing but amorous verses. His pupils perceiving his lectures much altered for the worse, quickly guessed the cause: but the simple Fulbert was the last person who discovered Abelard's intrigue. He would not at first believe it; but his eyes being at last opened, he obliged his boarder to quit his house. Soon after, the niece finding herself pregnant, wrote to her lover, who advised her to leave Fulbert. She complied with the advice of Abelard, who sent her to his sister's house in Brittany, where she was delivered of a son: and in order to pacify the Canon, Abelard offered to marry Heloise privately. This proposal pleased the uncle more than the niece, who, from a strange singularity in her passion, chose rather to be the mistress than the wife of Abelard. At length, however, she consented to a private marriage: but even after this, would, on some occasions, affirm with an oath that she was still unmarried. Fulbert being more desirous of divulging the marriage, to wipe off the aspersion brought upon the family, than by keeping the promise he had made to Abelard not to mention it, often abused his niece, when she absolutely denied her being Abelard's wife. Her husband thereupon sent her to the monastery of Argenteuil, where, at his desire, she put on a religious habit, but not a veil. Heloise's relations looking upon this as a second piece of treachery in Abelard, were so transported with resentment against him, that they hired ruffians, who deprived him of his virility. This infamous treatment forced Abelard to a cloister, there to conceal his confusion: so that it was shame and

hot devotion which made him put on the habit in the Abbey of St. Dennis. From this place he removed to the territories of the Court of Champagne, where he gave public lectures, and drew together such a number of hearers, that the other professors, whose pupils left them on his account, being stung with envy, began to raise persecutions against him. In consequence of these, he retired to a solitude in the diocese of Troies, and there built an oratory, where great numbers of pupils resorted to him. Here again his success excited that envy, by which he had been persecuted through life; and having been several times in great danger from poison, and other artifices, he at length retired to the Abbey of Clugnis where he gave lectures to the monks, and by his whole behaviour, shewed the greatest humility and industry. At length becoming infirm from the prevalence of disease, he was removed to the priory of St. Marcellus, on the Soan, near Chalons, where he died, April 21, 1142, in the 63d year of his age.



ABERNETHY (JOHN); an eminent dissenting minister in Ireland, was born Oct. 19, 1680: his father being a dissenting minister in Colrairie; his mother from Renfrewshire in Scotland. In 1689, he was separated from his parents; his father being obliged to attend some public affairs in London; and, his mother, to avoid the tumult of the Irish insurrection, withdrawing to Derry. He was at this time with a relation, who in that general confusion, determined to remove to Scotland; and having no opportunity of conveying the child to his mother, carried him along with him. By this means he escaped the hardships of the siege of Derry, in which Mrs. Abernethy lost all her other children. Having spent some years at a grammar school, he was removed to Glasgow college, where he continued till he took the degree of M. A. His own inclination led him to

the study of physic, but he was diverted from this by the advice of his friends, and turned to that of divinity. At his return home, he proceeded in his studies with great success, and was licensed to preach, by the presbytery, before he was twenty-one years of age. In 1708, having a call by the dissenting congregation at Antrim, he was ordained. His congregation was large, and he applied himself to the pastoral work with great diligence. His preaching was much admired; and, as his heart was set upon the acquisition of knowledge, he was very industrious in reading. In 1716, he attempted to remove the prejudices of the native Irish in the neighbourhood of Antrim, who were of the popish persuasion, and to bring them over to the protestant faith—his labours were not without success.

About the time that the Bangorian controversy was on foot in England, and a spirit of Christian liberty prevailed, a considerable number of ministers and others, in the north of Ireland, formed themselves into a society, in order to their improvement in useful knowledge; and, for this purpose, to bring things to the test of reason and scripture, without a servile regard to any human authority. Abernethy went into this design with much zeal, and constantly attended their meetings at Belfast, whence it was called the Belfast Society. Debates soon grew warm, and dissensions high among them, on the subject of requiring subscriptions to the *Westminster Confession*. This controversy, on the negative side of which, Abernethy was one of the principal leaders, was brought into the general synod, and ended in a rupture in 1726. The synod determined that those ministers, who at the time of this rupture, were known by the name of non-subscribers should be no longer of their body: the consequence of which was, that the ministers of this denomination found every where great difficulties arising from jealousies spread among their people. The reputation which Abernethy had acquired,

and which was established by a long course of exemplary living, was no security to him from these. Some of his people forsook his ministry, and went to other congregations: and in some time the number of the dissatisfied so increased, that they were by the synod erected into a distinct congregation, and provided with a minister. There happened about this time a vacancy in the congregation of Wood-street in Dublin: to this Abernethy had an invitation, which he accepted. When he came to Dublin, he applied himself to study and composing sermons with as great industry as ever. Here he continued his labours for ten years with much reputation, when he was attacked by the gout, to which he had been subject, in a vital part, and died Dec. 1740, in the 60th year of his age.

His works are in a few occasional sermons, papers published on the controversies in the north, and tracts relating to the repeal of the test act. After he came to Dublin, he preached a set of sermons upon the divine attributes: and in his own life-time published in one volume 8vo. all upon the existence and natural perfections of the Deity.



ABLE, or ABEL (THOMAS), was admitted B. A. at Oxford, July 4, 1513, and took his degree of M. A. June 26, 1516. He was afterwards appointed chaplain to queen Catherine, wife to king Henry VIII. He greatly distinguished himself by opposing the divorce of the queen; and was a violent enemy to the king in all his unlawful proceedings. In the year 1534, he was attainted of misprision, for taking part and being active in the affair of Elizabeth Barton, the holy maid of Kent, as she was called. He was afterwards sentenced to die for denying the king's supremacy, and was accordingly executed July 30; 1540.

ABRABANEL (ISAAC), a famous rabbi, born at Lisbon in 1437, of a family who boasted their descent from king David. He raised himself considerably at the court of Alphonso V. king of Portugal, and was honoured with very high offices, which he enjoyed till this prince's death; but upon his decease, he felt a strange reverse of fortune under the new king. Abrabanel was in his 45th year, when John II. succeeded his father Alphonso. All those who had any share in the administration in the preceding reign, were discarded: and, if we give credit to our rabbi, their death was secretly resolved on, under the pretext of their having formed a design to give up the crown of Portugal to the king of Spain. Abrabanel, however, suspecting nothing, set out for Lisbon with all expedition; but having on his journey, heard of what was plotting against his life, he fled immediately to his Castilian majesty's dominions. In making his escape, however, he lost all his books, and also the beginning of his "Commentary upon the book of Deuteronomy," which he much regretted: his possessions were likewise confiscated. Some writers are of opinion, that the cause of his disgrace at this time, as well as of the persecutions which he afterwards suffered, ought rather to be attributed to his own bad behaviour, than to those reasons which he assigns for them. But however this may be, he taught and wrote at Castile, till about the year 1484, when he was sent for to the court of Ferdinand and Isabella, by whom he was advanced to preferment, which he enjoyed till the year 1492, when the Jews were expelled the Spanish dominions. He then retired to Naples, where he soon ingratiated himself with king Ferdinand, and afterwards with his successor Alphonso, upon whose death he retired to the island of Cefas. About the year 1499, he went to Venice to settle the dispute between the Venetians and Portuguese, relative to the spice trade; and there he displayed so much prudence and capacity, that he acqui-

red the esteem of both those powers. He died in the year 1508, in the 71st year of his age; several of the Venetian nobility and all the principal Jews there attending his funeral with great pomp. Notwithstanding his frequent peregrinations, he wrote commentaries on most books of the old testament, which were much esteemed by the learned. The persecutions of the Jews, under which he had been a considerable sufferer, irritated him greatly against the christians, so that there is hardly one of his books; in which he has omitted to shew his resentment and desire of revenge: and whatever the subject may be, he never fails somehow or other, to bring in the distressed condition of the Jews. He was a most assiduous man in his studies, in which he would spend whole nights, and would fast for a considerable time.



ACHILLES, one of the greatest heroes of ancient Greece, was the son of Peleus and Thetis, and was a native of Phthia, in Thessaly. To prevent his going to the siege of Troy, his mother disguised him in female apparel, and hid him among the maidens at the court of king Lycomedes: but Ulysses discovering him, persuaded him to follow the Greeks. Achilles distinguished himself by a number of heroic actions at the siege. Being disgusted, however, with Agamemnon, for the loss of Briseis, he retired from the camp. But returning to avenge the death of his friend Patroclus, he slew Hector, fastened his corpse to his chariot, and dragged it round the walls of Troy. At last Paris, the brother of Hector, wounded him in the heel with an arrow, while he was in the temple treating about his marriage with Philoxena, daughter to king Priam. Of this wound he died, and was interred on the promontory of Sigæum; and after Troy was taken, the Greeks sacrificed Philoxena on his tomb, in obedience to his desire, that he might enjoy her company in the Elysian fields. It is said that

Alexander, seeing his tomb, honoured it by placing a crown upon it; at the same time crying out, that "Achilles was happy in having, during his life, such a friend as Patroclus, and after his death a poet, like "Homer," Achilles is supposed to have died 1183 years before the Christian era.



ACOSTA (URIEL), a Portuguese, born at Oporto, towards the close of the sixteenth century, was educated in the Romish religion, which his father also sincerely professed, though descended from one of those Jewish families, who had been in a manner forced to receive baptism. Uriel had a liberal education, and had been instructed in several sciences. He had by nature, a good disposition; and religion had made so deep an impression on his mind, that he ardently desired to conform to all the precepts of the church, in order to avoid eternal death, which he greatly feared. He applied with great assiduity to reading the scriptures and other spiritual books, but the more he dived into these matters, the more difficulties occurred, which perplexed him at length to such a degree, that he fell into the most terrible agonies of mind. He looked upon it as impossible to fulfil his duty, with regard to the conditions required for absolution, according to good casuists; so that he despaired of salvation, if he could find no other means of attaining it; and it proved difficult to abandon a religion in which he had been bred up from his infancy, and which had been deeply rooted in his mind by the force of persuasion. However he began to inquire, whether several particulars mentioned about the other life were agreeable to reason; and upon inquiry and deliberation, he imagined that reason suggested many arguments against them. Acosta was about two and twenty, when he was thus perplexed with doubts; and the result of his reflections was, that he could not be saved by the religion which

he had imbibed in his infancy. Being naturally of a religious disposition, and now made uneasy by the popish doctrines, he began to study Moses and the prophets; where he thought he found more satisfaction than in the gospel, and at length became convinced that Judaism was the true religion; and as he could not profess it in Portugal, he embarked for Amsterdam with his mother and brothers; whom he had ventured to instruct in the principles of the Jewish religion, even when in Portugal. Soon after their arrival in this city they became members of the synagogue, and were circumcised, when he changed his name of Gabriel for that of Uriel. A little time was sufficient to shew him, that the Jews did neither in their rites nor morals, conform to the law of Moses, of which he could not but declare his disapprobation; but the chiefs of the synagogue gave him to understand, that if he did not exactly observe all their tenets and customs, he would be excommunicated. This threat, however, did not in the least deter him; he therefore persisted in his invectives, and in consequence was excommunicated: the effect of which was such, that his own brothers durst not speak to him. Finding himself thus situated, he wrote a book in his justification; wherein he endeavours to shew, that the rites and traditions of the Pharisees are contrary to the writings of Moses, and soon after adopted the opinion of the Sadducees: because Moses nowhere mentions the joys of Heaven or the torments of Hell. His adversaries were overjoyed at his embracing this tenet; foreseeing, that it would tend greatly to justify, in the sight of christians, the proceedings of the synagogue against him. Before his book was printed, there appeared a piece upon the immortality of the soul, written by a physician, who omitted nothing he could suggest to make Acosta pass for an Atheist. The very children were even spirited up to insult him in the streets, all which however did not prevent him from writing a treatise against the phy-

sician, wherein he endeavored to confute the doctrine of the soul's immortality. The Jews now made application to the magistrates of Amsterdam, and informed against him, as one who wanted to undermine the foundation of both the Jewish and Christian religions. Hereupon he was thrown into prison, but bailed out within a week or ten days after; however all the copies of his pieces were seized, and he himself severely fined. Nevertheless he proceeded still farther in his scepticism. He now began to examine, whether the laws of Moses came from God; and he supposed he had at length found reason to convince him, that it was only a political invention. Yet, instead of drawing this inference from thence, "I ought not to return to the Jewish communion," he thus argued with himself, "Why should I continue all my life cut off from the communion, exposed to so many inconveniences, especially as I am in a country, where I am a stranger, and unacquainted with the language? Had I not better play the ape amongst apes?" He accordingly returned to the Jewish church, after he had been excommunicated fifteen years; and, after having made a recantation of what he had written, subscribed every thing as they directed. A few days after, he was accused by a nephew, who lived in his house, that he did not, as to his eating, conform to the laws of the synagogue. This accusation was attended with very bad consequences; for a relation of Acosta, who had got him reconciled to the synagogue, thought he was in honour bound to persecute him with the utmost violence. The Rabbi's and the rest of the Jews were animated with the same spirit. He was accordingly summoned before the grand council of the synagogue; when it was declared to him, that he must be again excommunicated, if he did not give such satisfaction as should be required. He found the terms so hard that he could not comply.—The Jews thereupon again expelled him from their communion; and he afterwards suffered various hard-

ships and persecutions. After remaining seven years in a most wretched situation, he at length declared he was willing to submit to the synagogue, having been told that he might easily accommodate matters; for, that the judges would soften the severity of the discipline. Acosta, however, was caught in a snare; for they made him undergo the sentence in its utmost rigour. These particulars, relating to the life of Acosta, are taken from his piece, intitled, "*Exemplar humanæ Vitæ*," published and refuted by Limborch. It is supposed that he composed it a few days before his death, after having determined to lay violent hands on himself. He executed this horrid resolution, a little after he had failed in his attempt to kill his principal enemy; for the pistol, with which he intended to have shot him as he passed his house, having missed fire, he immediately shut the door, and shot himself with another. This happened at Amsterdam, about the year 1647.



ADAM (ROBERT), a celebrated architect, was born in 1728, at Kirkaldy, in the county of Fife, Scotland. He was the second son of William Adam, esquire, of Maryburgh, an architect of distinguished merit. He received his education at the university of Edinburgh. The friendships he formed were with men, who have since eminently distinguished themselves by their literary productions; amongst whom were Mr. David Hume, Dr. Robertson, Dr. Adam Smith, Dr. Adam Ferguson, and Mr. John Home. At a more advanced time of life he had the good fortune to enjoy the friendship and society of Archibald, duke of Argyle, the late Mr. Charles Townsend, the Earl of Mansfield, and several other of the most illustrious men of the age. Mr. Adam, after his return from Italy, was appointed architect to his majesty, in the year 1762; which office being incompatible with a seat in parliament, he resigned in 1768, on his being elected to

represent the county of Kinross. It is somewhat remarkable that the arts should be deprived at the same time of two of their greatest ornaments, Sir Joshua Reynolds and Mr. Adam; and it is difficult to say which of them excelled most in his particular profession. Sir Joshua introduced a new and superior style of portrait-painting. It is equally true that Mr. Adam produced a total change in the architecture of his country; and his fertile genius in elegant ornament was not confined to the decoration of buildings, but has been diffused into almost every branch of manufacture. His talents extended beyond the line of his own profession; he displayed in his numerous drawings in landscape, a luxuriance of composition, and an effect of light and shadow, which have scarcely ever been equall'd. To the last period of his life, Mr. Adam displayed an increasing vigor of genius and refinement of taste; for in the space of one year preceding his death, he designed 8 great public works, beside 25 private buildings, so various in their style, and so various in their composition, that they have been allowed by the best judges, sufficient of themselves to establish his fame unrivalled as an artist. His death, which happened March 2, 1792, was occasioned by the bursting of a blood-vessel in his stomach.

ADAMS (THOMAS), citizen and lord-mayor of London, was a man highly esteemed for his prudence and piety, his loyalty and acts of munificence: he was born at Wem, in Shropshire, educated in the university of Cambridge, and (Fuller says) bred a draper in London. In 1659 he was chosen sheriff, when he gave a striking proof of his public spirit, by immediately giving up his business, and applying himself wholly to public affairs. This shews he must have been opulent. He made himself complete master of the customs and usages, rights and privileges

of the city of London, and succeeded to every honor his fellow-citizens had it in their power to bestow. He was chosen master of the drapers company, alderman, and president of St. Thomas's hospital, which institution he probably saved from ruin by discovering the frauds of a dishonest steward. He was also often returned member of parliament; but the violent politics of the times would not permit him to sit there. In 1645 he was elected mayor of London, in which office he gave a shining example of disinterestedness, by declining the advantages usually made by the sale of places, which became vacant. His loyalty to Charles I. was so well known, that his house was searched by the republican party to find the king there. Mr. Adams was the next year committed to the Tower by the same party, and detained there some time. However, at length he became the oldest alderman upon the bench, and was consequently dignified with the honorable title of Father of the City. His affection for his prince was so great, that during the exile of Charles II. he remitted him 44,400 dollars.

When the restoration of the king was agreed on, Mr. Adams, then seventy-four years of age, was deputed by the city to accompany Gen. Monk to Breda in Holland, to congratulate and accompany the king home. For his signal services he was knighted at the Hague; and advanced to the dignity of a baronet, on the 13th of June, 1661.

His merit as a benefactor to the public is highly conspicuous: he gave the house of his nativity, at Wem, as a free-school to the town, and liberally endowed it; he also founded an Arabic professorship at Cambridge; both which took place before his death.

In his latter years he was much afflicted with the stone, which hastened his end: he died the 24th of February, 1667, at eighty-one years of age. He felt no reluctance at the approach of his dissolution, and

seemed perfectly prepared for death. His descendants enjoyed the title down to the late Sir Thomas Adams, who died a captain in the royal navy.

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ADAMSON (**PATRICK**), a Scottish prelate, archbishop of St. Andrews, was born 1543, in the town of Perth, where he received the rudiments of his education, and afterwards took his degree of M. A. at the university of St. Andrews. In the year 1566, he set out for Paris, as tutor to a young gentleman. In the month of June, in the same year, Queen Mary being delivered of a son, afterwards James VI. of Scotland, and First of England, Mr. Adamson wrote a Latin poem, which occasioned considerable notice. In 1573, he returned to Scotland, and, having entered into holy orders, became minister of Paisley. In 1575 he was appointed one of the commissioners, by the general assembly, to settle the jurisdiction and policy of the church; and the following year he was named, with Mr. David Lindsay, to report their proceedings to the earl of Moreton, then regent. About this time the earl made him one of his chaplains, and, on the death of bishop Douglas, promoted him to the archiepiscopal see of St. Andrews, a dignity which brought him great trouble and uneasiness; for now the clamour of the presbyterians rose very high against him. Soon after his promotion, he published his Catechism in Latin verse, a work highly approved, even by his enemies; but, nevertheless, they still continued to persecute him with great violence. In 1578, he submitted himself to the general assembly, which procured him peace but a very little time; for, the year following, they brought fresh accusations against him. In 1583, king James came to St. Andrews; and the archbishop preached before him, and disputed with Andrew Melvil, in presence of his majesty, with great reputation, which drew upon him fresh calumny and persecu-

tion. The king, however, was so well pleased with him that he sent him ambassador to queen Elizabeth, at whose court he resided for some years. His conduct, during his embassy, has been variously reported by different authors. Two things he principally aimed at, viz. the recommending the king, his master, to the nobility and gentry of England, and the procuring some support for the episcopalians in Scotland. By his eloquent preaching, he drew after him such crowds of people, and raised in their minds such a high idea of the young king, his master, that queen Elizabeth forbade him to enter the pulpit during his stay in her dominions. In 1584, he was recalled, and sat in the parliament held in August, at Edinburgh; but the presbyterians were still very violent against him. A provincial synod was held at St. Andrews, in April, 1586, where the archbishop was accused and excommunicated; he appealed to the king and states, but this availed him but little; for the mob being excited against him, he durst scarcely appear in public. At the next general assembly a paper being produced, containing the archbishop's submission, he was absolved from the excommunication. In 1588, fresh accusations were brought against him. The year following, he published the Lamentations of the prophet Jeremiah, in Latin verse, which he dedicated to the king, complaining of his hard usage. In the latter end of the same year, he published a translation of the Apocalypse, in Latin verse, and a copy of Latin verses, addressed also to his majesty, when he was in great distress. The king, however, was so far from giving him any assistance, that he granted the revenue of his see to the duke of Lenox; so that the remaining part of this prelate's life was very wretched, he having hardly subsistence for his family. He died in 1591. A volume of his works has been published in quarto.

ADDISON (**LANCELOT**), son of Lancelot Addison, a clergyman, born at Mauldismeaburne in the parish of Crosby Ravensworth, in Westmoreland, in 1632, was educated at the grammar-school of Appleby, and afterwards sent to Queen's college, Oxford. On Jan. 25, 1654, he was admitted B. A. and M. A. July 4, 1657. As he now had greatly distinguished himself in the university, he was chosen to deliver an oration upon a particular occasion; but having been very satirical upon the pride, ignorance, hypocrisy, and avarice of those then in power, he was compelled to make a recantation, and to ask pardon on his knees. Soon after he left Oxford, and retired to Petworth, in Sussex, where he resided till the restoration. The gentlemen of Sussex having recommended him to Dr. King, bishop of Chester, as a man who had suffered for his loyalty and attachment to the constitution of church and state, the bishop received him kindly; and, in all probability, would have preferred him, had he not accepted of the chaplainship at Dunkirk, contrary to his lordship's approbation. Mr. Addison continued at Dunkirk till the year 1662, when the place being delivered up to the French, he returned to England. The year following, he went chaplain to the garrison at Tangier, where he resided some years. He came back to England in 1670, and was appointed chaplain in ordinary to his majesty soon after; he had no thoughts, however, of quitting his chaplainship at Tangier; nevertheless, it was conferred upon another, whereby Mr. Addison became poor in his circumstances. In this situation of his affairs, a gentleman of Wiltshire bestowed on him the rectory of Milston, in Wilts, worth about 532 dollars per annum. Soon after he was also made prebendary of Minor pars altaris, in the cathedral of Sarum; and, July 6, 1675, took the degree of D. D. at Oxford. His preferments, though not very considerable, enabled him to live in the country with great decency and hospitality; and he discharged his duty

with a most conscientious diligence. In 1683, the commissioners for ecclesiastical affairs, conferred upon him the deanery of Litchfield, in which he was installed July 3. In the convocation, which met Dec. 4, 1689, dean Addison was present; and was one of the committee appointed by the lower house to acquaint the lords, that they had consented to a conference on the subject of an address to the king. He died April 20, 1703, in the 71st year of his age.

Dr. Addison wrote many learned and useful treatises, of which the following is the most remarkable: 1. An Account of West Barbary; or, a Short Narrative of the Revolutions of the Kingdom of Fez and Morocco. 2. The present State of the Jews, more particularly relating to those in Barbary. 3. The Primitive Institution; or, a Seasonable Discourse of Catechising. 4. A Modest Plea for the Clergy. 5. The first State of Mahometanism; or, an account of the author and doctrine of that imposture. 6. An Introduction to the Sacrament. 7. A Discourse of Tangier, under the government of the earl of Tiviot. 8. The Catechumen.



ADDISON (JOSEPH), son of Dr. Addison, mentioned in the last article, was born May 1, 1762, at Milston near Ambresbury, Wiltshire, where he received the first rudiments of his education under the Rev. Mr. Naish, then master of the school of that place; from whence, as soon as he was deemed properly qualified, he was removed to Salisbury school, taught by the Rev. Mr. Taylor, and after that to the Charterhouse, where he was under the tuition of the Rev. Dr. Ellis; and here he first contracted an intimacy with Mr. Steele, afterwards Sir Richard, which their joint labors have so effectually recorded. At about 15 years of age he was entered at Queen's college, Oxford. During his residence at the university, he was repeatedly solicited by his father and other friends

to enter into holy orders, which, though from his natural diffidence he would gladly have declined, yet, in compliance with his father's desire, he was once very nearly concluding on; when having, through Mr. Congreve's means, become a great favorite with that universal patron of genius, Lord Halifax, that noble man, who had frequently regretted that so few men of liberal education and great abilities applied themselves to affairs of public business, in which their country might reap the advantage of their talents; earnestly dissuaded him from this design, and procured him, from the crown, an annual pension of 1332 dollars, to enable our author to travel, which, at that time, appeared to be the highest object of his ambition.

On this tour, then, he set out the latter end of the year 1699, and did his country great honor by his extraordinary abilities, receiving in his tour every mark of esteem which could be shewn to a man of exalted genius, particularly from M. Boileau, the famous French poet, and the Abbe Salvini, professor of the Greek language in the university of Florence; the former of whom declared that he first conceived an opinion of English genius for poetry, from Mr. Addison's Latin poems, printed in the *Musæ Anglicanæ*; and the latter translated into elegant Italian verse his epistolary poem to Lord Halifax, which is esteemed a master piece of the kind.

In the year 1702, when about to return home, he was written to by his friends in England, that king William intended him the part of secretary, to attend the army, under Prince Eugene, in Italy. This office would have been extremely acceptable to Mr. Addison; but his majesty's death, which happened before he could get his appointment, put a stop to that, together with his pension. This news he received at Geneva. He therefore chose to make the tour of Germany in his way home, and at Vienna composed

his treatise on medals, which, however, was not published till after his death.

A different set of ministers coming to the management of affairs in the beginning of Queen Anne's reign, and consequently the interest of our author's friends being much weakened, he continued in obscurity till 1704, when an accident called him again into notice.

The amazing victory gained by the Duke of Marlborough at Blenheim, exciting a desire in the Earl of Godolphin, then lord high treasurer, to have it celebrated in verse, Lord Halifax recommended Mr. Addison to him, as the only person who was likely to execute such a task in a manner adequate to the subject: in which he succeeded so happily, that when the poem he wrote, viz. the *Campaign*, was only in part finished, the lord high treasurer presented the author with the place of one of the commissioners of appeals in the excise, in the room of Mr. Locke, who had just been promoted to the board of trade.

In the year 1705 he attended Lord Halifax to Hanover, and in the succeeding years was appointed under-secretary to Sir Charles Hodges, then secretary of state; and upon the removal of Sir Charles, was willingly continued in the same office by his successor, the Earl of Sunderland.

In 1709, Lord Wharton being appointed lord lieutenant of Ireland, nominated our author as secretary for that kingdom: the Queen at the same time bestowing on him the post of keeper of the records of Ireland. But, when in the latter end of her majesty's reign the ministry was again changed, and Mr. Addison expected no further employment, he gladly submitted to a retirement, in which he had formed the design of compiling a dictionary, to fix the standard of the English language, upon the same plan with the famous *Dictionaria della Crusca* of the Italians—a work, which from so masterly, so elegant,

and so correct a pen as our author's, must undoubtedly have been executed to the greatest perfection. We have, however, the less reason to regret this loss, as the same design has since been carried into effect by that prodigy of learning and industry, the celebrated Dr. Samuel Johnson.

What prevented Mr. Addison from pursuing this design, was his being again called out into public business; for, on the death of the queen, he was appointed secretary to the lord's justices; then again, in 1711, secretary for Ireland; and, on lord Sunderland's resignation of the lord lieutenantancy, he was made one of the lords commissioners of trade.

On the 2d of August 1716, he married the countess of Warwick; and, in the ensuing year, rose to his highest elevation, being made secretary of state; but it is universally confessed, that he was quite unequal to the duties of his place. In the House of Commons he could not speak, and was, therefore, useless to the cause of government. In the office, he could not issue an order without losing much time in quest of fine expressions. Thus, what he gained in rank, he lost in credit, and finding, by experience, his own inability, he was forced to solicit his dismissal, which he obtained with a pension of 6660 dollars per annum. He now proposed, for the remainder of his life, to pursue the completion of some literary designs, which he had planned out; for the accomplishment of which, however, only a short time was allowed him, an asthma, attended with a dropsy, carrying him off the stage, before he could finish any of his schemes. He departed this life at Holland-house, near Kensington, on the 17th of June, 1719, having then just entered into his forty-eighth year, and left behind him one only daughter.

As a writer, we need say little of him, as the general esteem his works were, are, and still will be held in, "speak," as Shakespeare says, "like angels trumpet-tongu'd" in their behalf. As a poet, his Cato

in the dramatic, and his Campaign in the heroic way, will even maintain a place among the first rate works of either kind. Yet we cannot help thinking that even these are excelled by the elegance, accuracy and elevation of his prose writings, amongst which his papers in the *Tatlers, Spectators and Guardians*, hold a foremost rank, and must continue the objects of admiration so long as the English language retains its purity, or any authors, who have written in it, continue to be read. In short, *whoever wishes to attain an English style, familiar, but not coarse, and elegant, but not ostentatious, must give his days and nights to the volumes of Addison.*

As a man, it is impossible to say too much, and it would even extend far beyond our present limits to say enough in his praise, as he was in every respect truly valuable. In private life he was amiable; in public employment honorable; a zealous patriot; faithful to his friends and steadfast to his principles; and the noble sentiments, which every where breathe through his *Cato*, are no more than emanations of that love for his country, which was the constant guide of all his actions.

But, last of all, let us view him as a Christian, in which light he will appear still more exalted than in any other. And to this end, nothing, perhaps, can more effectually lead us than the relation of an anecdote, concerning his death, in the words of one of the best of men as well as the best of writers,* who, in a pamphlet written almost entirely to introduce this little story, speaks of him in the following manner:

“After a long and manly, but vain struggle with his distemper,” says he, “he dismissed his physicians, and, with them, all hopes of life: but with his hopes of life, he dismissed not his concern for the living, but sent for Lord Warwick, a youth nearly related, and finely accomplished, but of a very irregular life, and perhaps, loose opinions. He came; but life, now

* Dr. Edward Young.

glimmering in the socket, the dying friend was silent. After a decent pause, the youth said, "Dear sir, you sent for me; and if you have any commands, I shall hold them most sacred." May distant ages proceed this author, not only *hear*, but *feel* the reply! Forcibly grasping the youth's hand, he softly said, "*See in what peace a Christian can die.*" He spoke with difficulty and soon expired. We cannot more properly close this character of Mr. Addison, than by two lines from Mr. Tickel, on this great man's death :

He taught us how to live; and oh! too high
A price for knowledge, taught us how to die.



ADRIAN, or HADRIAN (PUBLIUS ÆLIUS), the Roman emperor, was born at Rome, Jan. 24, in the year of Christ 76. His father left him an orphan, at ten years of age, under the guardianship of Trajan, and Cælius Tatianus, a Roman knight. He began to serve very early in the armies, having been tribune of a legion before the death of Domitian, and was the person chosen by the army of Lower Mæsia, to carry the news of Nerva's death to Trajan, successor to the empire. The extravagant expences which Adrian ran into in his youth, made him lose this emperor's favour; but having recovered it by a reformation in his behaviour, he was married to Sabina, a grand niece of Trajan's, and the empress Plotina became his great friend and patroness. He accompanied Trajan in most of his expeditions, and particularly distinguished himself in the second war against the Daci; and having before been quæstor, as well as tribune of the people, he was now successively prætor, governor of Pannonia, and consul. After the siege of Atræ in Arabia was raised, Trajan, who had already given him the government of Syria, left him the command of the army; and at length, when he found death approaching, it is said he adopted him.

The reality of this adoption is by some disputed, and is thought to have been a contrivance of Plotina; but however this may be, Adrian, who was then in Antiochia, as soon as he received the news thereof, and of Trajan's death, declared himself emperor, on the 11th of August, 117. No sooner had he arrived at the imperial dignity, than he made peace with the Persians, to whom he yielded up great part of the conquests of his predecessors; and from generosity or policy, he remitted the debts of the Roman people, to a prodigious amount; and caused to be burnt all the bonds and obligations relating to those debts, that the people might be under no apprehension of being called to an account for them afterwards. He went to visit all the provinces, and did not return to Rome till the year 118. The following year he went to Mæsia, to oppose the Sarmatæ. In his absence, several persons of great worth were put to death; and though he protested he had given no orders for that purpose, yet the odium thereof fell chiefly upon him. No prince travelled more than Adrian; there being hardly one province in the empire, which he did not visit. In 120, he went into Gaul, from thence to Britain, where he took care to have a wall built, as a defence against those, who would not submit to the Roman government. In 121, he returned into France; thence he went into Spain, to Mauritania, and at length into the East, where he quieted the Parthians. After having visited all the provinces of Asia, he returned to Athens in 125, where he passed the winter: he went from thence to Sicily, and saw Mount Ætna. He returned to Rome the beginning of the year 129; and according to some, went again the same year, to Africa; and, after his return from thence, to the east. He was in Egypt in the year 132, revisited Syria the year following, returned to Athens in 134, and to Rome in 135. The persecution against the christians was very violent under his reign; but it was at length suspended, in conse-

quence of the remonstrances of Quadratus, bishop of Athens, and Aristides, two christian philosophers, who presented the Emperor with some books in favor of the christian religion. He conquered the Jews; and by way of insult, erected a temple to Jupiter, on Mount Calvary, and placed a statue of Adonis in the manger of Bethlehem: he caused also the images of swine to be engraved on the gates of Jerusalem.

Adrian reigned 21 years, and died at Baia, in the 63d year of his age. The Latin verses he addressed to his soul on his death-bed, shew his uncertainty and doubts in regard to the other world.* He was a prince adorned with great virtues, but they were mingled with great vices: He was generous, industrious, polite, and exact; he maintained order and discipline; he administered justice with indefatigable application, and punished rigorously all those who did not faithfully execute the offices with which they were entrusted; he had a great share of wit and a surprising memory; he was well versed in most of the polite arts and sciences, and is said to have written several works. On the other hand, he was cruel, envious, lascivious, superstitious, and so weak as to give himself up to the study of magic.

* The following is Pope's translation of these verses:

Ah! fleeting spirit! wandering fire,
That long hast warm'd my tender breast,
Must thou no more this frame inspire?
No more a pleasing, cheerful guest!

Whither, ah whither art thou flying?
To what dark undiscover'd shore?
Thou seem'st all trembling, shivering, dying,
And wit and humour are no more!



ADRIAN IV. (POPE), the only Englishman who ever had the honor of sitting in the papal chair. His name was Nicholas Brekespere; and he was born at Langley, near St. Alban's, in Hertfordshire. His

father having left his family, and taken the habit of the monastery of St. Alban's, Nicholas was obliged to submit to the lowest offices in that house for support. After some time he desired to take the habit in that monastery, but was rejected by the abbot Richard. "He was examined," says Matthew Paris, "and being found insufficient, the abbot civilly enough said to him, "Wait, my son, and go to school a little longer, till you are better qualified." Having met with this repulse, he resolved to try his fortune in another country, and accordingly went to Paris; where, though in very poor circumstances, he applied himself to his studies with great assiduity, and made a wonderful proficiency. But having still a strong inclination to a religious life, he left Paris, and removed to Provence, where he became a regular clerk in the monastery of St. Rufus. Here he distinguished himself so much by his learning and strict observance of the monastic discipline, that upon the death of the abbot, he was chosen superior of that house. He did not, however, long enjoy this abbey; for the monks, being tired of the government of a foreigner, brought accusations against him before pope Eugenius III. who, after having examined their complaint, and heard the defence of Nicholas, declared him innocent. Being likewise sensible of his great merit, and thinking he might be serviceable to the church, in a higher station, he created him cardinal bishop of Alba, in 1146.

In 1148, Eugenius sent him legate to Denmark and Norway, where, by his fervent preaching and diligent instructions, he converted those nations to the Christian faith. When he returned to Rome, he was received by the pope and cardinals with great marks of honor: and pope Anastasius, who succeeded Eugenius, happening to die at this time, Nicholas was unanimously chosen to the holy see, in November, 1154, and took the name of Adrian. When the news of his promotion reached England, king Henry II.

sent Robert, abbot of St. Alban's, and three bishops, to Rome, to congratulate him on his election; upon which occasion Adrian granted very considerable privileges to the monastery of St. Alban's. Next year, king Henry having solicited the pope's consent that he might undertake the conquest of Ireland, Adrian very readily complied, and sent him a bull for that purpose.

Adrian, in the beginning of his pontificate, boldly withstood the attempts of the Roman people to recover their ancient liberty under the consuls, and obliged those magistrates to abdicate their authority, and leave the government of the city to the pope. In 1155, he excommunicated William, king of Sicily, who ravaged the territories of the church, and absolved that prince's subjects from their allegiance. About the same time, Frederic, king of the Romans, having entered Italy with a powerful army, Adrian met him near Sutrium, and concluded a peace with him. At this interview, Frederic consented to hold the pope's stirrup, whilst he mounted on horseback. The next year a reconciliation was brought about between the pope and the Sicilian king, that prince taking an oath to do nothing farther to the prejudice of the church. He built and fortified several castles and left the papal dominions in a more flourishing condition than he found them. But notwithstanding all his success, he was extremely sensible of the inquietudes attending so high a station, and complained thereof to his countryman, John of Salisbury. He died September 1, 1159.



ÆLFRED, or **ALFRED** (THE GREAT), the youngest son of Althelwolf, king of the West Saxons, was born in the year 849, at Wanfating, or Wanading, which is supposed to be Wantage, in Berkshire. Althelwolf had five sons, of whom Ethelston, the eldest, was king of Kent, in his father's life-time, and

died before him. Æthelbald, the second son, raised a rebellion against his father, who, to avoid the effusion of blood, consented to divide his dominions with him. Althelwolf did not long survive this, but previous to his death, he, by will, divided his kingdom between his two eldest sons, Æthelbald and Æthelbert, and left his private estate and all his money to the two youngest, Æthelred and Ælfred.— Upon the death of his father, in 858, Æthelbald succeeded him, and died after a reign of two years and a half, when his brother Æthelbert ascended the throne, which he held till his death in 866. He was succeeded by his brother Æthelred, who reposing the highest confidence in the courage and talents of Ælfred, employed him as his first minister and general of his armies.

Soon after the commencement of his reign, a great fleet of Danes invaded England, and having, from time to time, received reinforcements, they in 871, took the town of Reading, in Berkshire. The two brothers came up with an army, about a week after it had been taken, and after a severe battle, which for some time had been fought with doubtful success, the Danes were at last repulsed with great loss.— Soon after, however, they attacked and routed the two brothers at Merden, near the Devizes, and in this engagement Æthelred fell, after having reigned five years. Upon his death, which happened in the year 871, Ælfred, who was then in his 22d year, succeeded him, and scarcely had he time to attend to the funeral of his brother, before he was obliged to fight for the crown he had so lately received. Various and bloody battles were fought, in which sometimes the one party was victorious, and sometimes the other: but at last the king's fleet having engaged one of the enemy, sunk many, and dispersed the rest, which so terrified the Danes, that they were again obliged to make peace and give hostages. However, in 877, having obtained new aids, they

came in such numbers into Wiltshire, that the Saxons giving themselves up to despair, would not make head against them; many fled out of the kingdom, not a few submitted, and the rest retired every man to the place where he could best be concealed. In this distress, Ælfred conceiving himself no longer a king, laid aside all marks of royalty, and took shelter in the house of one who kept his cattle. He retired afterwards to the isle of Æthelinge in Somersetshire, where he built a fort for the security of himself, his family, and the few faithful servants who repaired thither to him. When he had been about a year in this retreat, putting on the habit of a harper, he went into the enemy's camp; where, without suspicion, he was every where admitted. Having thereby acquired an exact knowledge of their situation, he returned in great secrecy to his nobility, whom he ordered to their respective homes, there to draw together each man as great a force as he could; and upon a day appointed there was to be a general rendezvous at the great wood, called Selwood, in Wiltshire. This affair was transacted so secretly, that, in a little time, the king, at the head of an army, approached the Danes, before the least intelligence of his design; and taking advantage of the surprize and terror they were in, fell upon them and totally defeated them at Eddington. In 884, however, a fresh number of Danes landed in Kent, and laid siege to Rochester; but, the king coming to the relief of that city, they were obliged to abandon their design. Ælfred had now great success, which was chiefly owing to his fleet, an advantage of his own creating.

After some years respite, Ælfred was again called into the field; for a body of Danes, being worsted in the west of France, came with a large fleet on the coast of Kent; and having landed, fixed themselves at Appletree. Shortly after, another fleet, coming up the Thames, the men landed and built a fort at

Middleton. Another body of Danes proceeded to Essex, and took possession of a small island called Meresig. Here they did not long remain; for having parted, some sailed up the river Thames, and others up the Lea-road; where, drawing up their ships, they built a fort not far from London, which proved a great check upon the citizens. As the king was one day riding by the side of the river Lea, he began to think that the Danish ships might be laid quite dry; which he attempted, and so succeeded therein, that the Danes deserted their fort and ships, and marched away to the banks of the Severn, where they built a fort. Such of the Danish ships as could get off, the Londoners carried into their own road; the rest they burnt and destroyed. Several of these were, however, soon afterwards taken by the king's galleys, and their crews brought before him, at Winchester, where he sentenced them to be hanged as pirates.

Ælfred enjoyed a profound peace during the three last years of his reign, which he chiefly employed in regulating his government for the security of himself and his successors, as well as for the ease and benefit of his subjects. Before his reign, though there were many kings, who took the title, yet none could properly be called monarch of the English nation. He is said to have drawn up an excellent system of laws, as also a collection of judgments; and, if we may credit Harding's Chronicle, they were used in Westminster-hall in the reign of Henry IV. Although there remains but few laws which can positively be ascribed to Alfred, it is certain that to him the British nation owes many of its most valuable privileges, amongst which may be reckoned the trial by jury, and the foundation of what is called the *common law*, so called either on account of its being the common law of all the Saxons, or because it was common both to Saxons and Danes. It is also said, that he was the first who divided the kingdom into shires; these again he

subdivided into ten parts called tythings ; each tything was again divided into hundreds, and these again into tythings or dwellings of ten householders ; each of whom stood as a pledge for the good behaviour of his family, and all the ten were mutually pledges for each other ; each shire was under the government of an earl, under whom was the reive, his deputy, since, from his office, called shire-reive, or sheriff.

In the management of affairs of state, after the custom of his ancestors the kings of the West-Saxons, he made use of the great council of the kingdom, consisting of bishops, earls, his chief thanes or barons, &c. These, in the first part of his reign, he convoked as occasion served ; but when things were better settled he made a law that twice in the year at least, an assembly or parliament should be held at London. As to extraordinary affairs or emergencies, which would not admit of calling great councils, the king acted by the advice of those bishops, earls and officers of the army, who happened to be near his person : and hence, perhaps, we may trace the origin of the *privy council*. He was certainly a great and warlike prince ; yet, in no instance, did he willingly make war, nor refuse peace, when desired. The navy was his peculiar care ; and he covered his frontiers by well fortified castles, which, before his time, the Saxons had never raised. In building cities and carrying on works of public utility, no prince ever excelled him. In respect to religious foundations, he rebuilt and restored almost every monastery of the kingdom which the poverty of the times, or the fury of the Danes, had brought to ruin. He is said to have founded the University of Oxford ; but this by some is doubted. This far is at least certain, that he settled and restored that seminary, endowed it with revenues, and placed there the most famous professors.

When he came to the crown, learning was at a very low ebb in his dominions, but by his example and

encouragement, he used his utmost endeavours to excite a love of letters amongst his subjects. He himself was a scholar; and had he not been illustrious as a king, would have been famous as an author. Of this he left ample testimony to posterity. The following admirable works give an account: 1. A Breviary collected out of the Laws of the Trojans, Greeks, Britons, Saxons, and Danes. 2. The Laws of the West Saxons. 3. An Invective against unjust Judges. 4. The various Fortunes of Kings. 5 The Sayings of wise Men. 6. Parables and Pleasant Sayings. His translations were, likewise, numerous, the most remarkable of which, according to the old history of Ely, was that of the Old and New Testaments. When we consider the qualifications of this prince, and the many virtues he possessed, we need not wonder that he died universally lamented, which happened after a reign of above twenty-eight years, and on the 28th October, A. D. 900.



ÆNEAS (SYLVIVS), born in 1405, at Corsigny, in Sienna, where his father lived in exile. The low situation of his parent's circumstances, rendered it extremely difficult for them to procure him the means of a good education; and in order to obtain it, he was obliged to submit to the most servile employments. His extreme application to study, was however, attended with so great success, that surmounting all difficulties, he speedily rose from the lowest station in the church to the highest, so that in the year 1458, he was elected Pope by the name of Pius II. To enumerate his transactions either before or after his elevation to the papal chair, would in our opinion, be uninteresting to our readers; but he is said to be the author of several witty sayings, which we think well worthy to record, such as, That as a covetous man is never satisfied with money, so a covetous man should esteem

learning as silver; noblemen prize it as gold, and princes as jewels. That a citizen should look upon his family as subject to the city; the city to his country, his country to the world, and the world to his God. That the chief place with kings was slippery; that as all rivers run into the sea, so do all rivers into the court; that the tongue of a Sycophant was a king's greatest plague; that a prince who would trust nobody, was good for nothing; and that he who believed every body, was no better; that those who went to law were the birds; the court the field; the judge the net; and the lawyers the fowlers; that men ought to be presented to dignities, not dignities to men; that a covetous man never pleases any body, but by his death; that it was a slavish vice to tell lies; that lust sullies and stains every age of man, but quite extinguishes old age.



ÆNEAS, a famous Trojan prince, the son of Anchises and Venus. At the destruction of Troy, he bore his aged father on his back, and saved him from the Greeks; but being too solicitous about his son and household gods, lost his wife Creusa in the escape. Landing in Africa, he was kindly received by Queen Dido; but quitting her coast, he arrived in Italy, where he married Lavinia the daughter of King Latinus, and defeated Turnus, to whom she had been contracted. After the death of his father-in-law, he was made king of the Latins, over whom he reigned three years; but joining with the Aborigines, was slain in a battle against the Tuscans. Virgil has rendered the name of this prince immortal, by making him the hero of a poem.



ÆSCHINES, a Socratic philosopher, the son of Charinus, a sausage-maker. He was continually

with Socrates, which occasioned this philosopher to say, "that the sausage-maker's son was the only person, who knew how to pay a due regard to him." He had so faithfully copied the doctrines of Socrates, and his dialogues were so exactly agreeable to the genius and manner of that philosopher, that he was suspected by many of having assumed to himself what had been written by Socrates. His writings are numerous: but the most remarkable is that entitled, "Axiochus, concerning death, whether it is to be feared." In this work there is an excellent passage concerning the immortality of the soul; the speakers are Socrates, Clinias, and Axiochus. Clinias had brought Socrates to his father Axiochus, who was sick, and apprehensive of death, in order to support him against the fears of it. Socrates, after a variety of arguments, proceeds as follows: "For human nature (says he) could not have arrived at such a pitch in executing the greatest affairs, so as to despise even the strength of brute creatures, though superior to our own; to pass over seas, build cities and found common wealths, contemplate the heavens, view the revolutions of the stars, the courses of the sun and moon, their rising and setting, their eclipses and immediate restoration to their former state, the equinoxes and double returns of the sun, the winds and descents of showers; this, I say, the soul could never do, unless possessed of a divine spirit, whereby it gains the knowledge of so many great things. And therefore, Axiochus, you will not be changed to a state of death or annihilation; but of immortality; nor will your delights be taken from you, but you will enjoy them more perfectly; nor will your pleasures have any tincture of this mortal body, but be free from every kind of pain. When you are disengaged from this prison, you will be translated thither, where there is no labour, nor sorrow, nor old age. You will enjoy a state of tranquility, and freedom from evil, a state perpetually serene and easy."—Antioch. "You have drawn me

over, Socrates, to your opinion by your discourse ; I am now no longer fearful of death, but ambitious of it, and impatient for it : my mind is transported into sublime thoughts, and I run the eternal and divine circle. I have disengaged myself from my former weakness, and am now become a new man.”



ÆSOP, the Phrygian, lived in the time of Solon, about the year 550, before Christ. As to genius and abilities, he was greatly indebted to nature ; but in other respects not so fortunate, being born a slave, and extremely deformed. His great genius, however, enabled him to support his misfortunes ; and in order to alleviate the hardships of servitude, he composed those entertaining and instructive fables, which have acquired him so much reputation.

The first master he served, was one Carasius Demarchus, an inhabitant of Athens ; and there, in all probability, he acquired his purity in the Greek tongue. From him he was transferred to another master, and afterwards to a third. In short, this wonderful man, after having been bought and sold by various persons, was at last purchased by Idmon, the philosopher, who gave him his liberty. After this the fame of his wisdom having reached king Cræsus, he sent to enquire after him, and engaged him in his service. He then travelled through Greece, whether for his own pleasure, or upon the affairs of Cræsus, is uncertain ; but wherever he went, his object appears to have been to make mankind wiser and better : nor could any scheme have been more happily devised for his purpose, than that which he adopted. His images were uniformly very happy, and his fables contained a mixture of the useful, along with the agreeable. But notwithstanding his wise and philanthropic endeavours to reform the manners of the age in which he lived, he suffered death

at Delphos, for an imaginary crime, of which Plutarch gives the following account, viz.

That he came there with a great quantity of gold and silver, being ordered by Cræsus to offer a sacrifice to Apollo, and to give a considerable sum to each inhabitant ; but a quarrel arising betwixt him and the Delphians, he sent back the sacrifice and money to Cræsus ; for he thought that those, for whom the prince designed it, had rendered themselves unworthy of it. The inhabitants of Delphi contrived an accusation of sacrilege against him, and pretending they had convicted him, threw him headlong from a rock.



AGRIPPA (HENRY CORNELIUS), a man of considerable learning, and a great magician according to report, in the sixteenth century, was born at Cologne, the 14th of September, 1486, of a noble family. He was very early in the service of the emperor Maximilian ; acted at first as his secretary ; but, being no less formed for the sword than the pen, he afterwards took to the profession of arms, and served that emperor seven years in Italy, where he distinguished himself in several engagements, and received the honor of knight-hood for his gallant behaviour. To his military honours he was desirous likewise to add those of the universities, and accordingly took the degrees of doctor of laws and physic. His insatiable curiosity, the freedom of his pen, and the inconstancy of his temper, involved him in many misfortunes : he was continually changing his situation ; always engaging himself in some difficulty or other ; and, to complete his troubles, he drew upon himself the hatred of the ecclesiastics by his writings. According to his letters, he was in France before the year 1507, in Spain in 1508, and at Dole in 1509. At this last place he read public lectures on the mysterious work of Reuchlin, *De verbo Mirifico*, which engaged him in a dispute with Catilinet, a Franciscan. In order

to ingratiate himself into the favour of Margaret of Austria, governess of the Low Countries, he composed a treatise "On the Excellence of Women;" but the persecution he met with from the monks, prevented him from publishing it; and obliged him to go over to England, where he wrote a Commentary upon St. Paul's Epistles. In the year 1515, he read lectures at Pavia: his stay there, however, was short, and in 1518, we find him employed at Metz, as syndic, advocate, and counsellor for that city. Here having defended a countryman against an accusation of witchcraft, and advanced some opinions which rendered him peculiarly obnoxious to the priests, he retired to Cologne in the year 1520, leaving without regret, a city, which those turbulent inquisitors had rendered averse to all polite literature and real merit. He left his own country in 1521, and went to Geneva, where his income being inconsiderable, he removed to Fribourg, in Switzerland. The year following he went to Lyons, and obtained a pension from Francis I. who appointed him physician to his mother; but in this station he did not long continue, for towards the end of the year 1525, he had the mortification of being informed he was struck off the list. The cause of his disgrace was, that having received orders from his mistress, to examine by *astrology*, what success would attend the affairs of France, he freely expressed his dislike, that she should employ him in such idle curiosities.

He now resolved to remove to the Low Countries, but could not effect his purpose, without a passport; which, in consequence of the misrepresentations of his enemies, he could not obtain till July, 1528, when he proceeded to Antwerp. In 1529, he had invitations from Henry, king of England, and also from other European princes; but he at last, chose to accept the office of historiographer to the emperor, which appointment he obtained by means of Margaret of Austria. Her death, however, happened soon

after, and this circumstance might in some measure, be said to have been the life of Agrippa ; for as he expresses himself, when speaking of this woman, " I now understand what great danger I was in here ; the monks so far influenced the princess, who was of a superstitious turn, that had not her sudden death prevented it, I should undoubtedly have been tried for offences against the majesty of the Cowl, and the sacred honour of the monks ; crimes, for which I should have been accounted no less guilty, and no less punished, than if I had *blasphemed the christian religion.*"

That Agrippa was a man of the most splendid talents, is not denied by any, but the inflexibility of his temper, and the candid manner in which he exposed the bigotry and superstition of the priests of his time, exposed him to the necessity of frequent migrations, and even repeatedly to a temporary confinement in prison ; in which, however, in consequence of the interference of his powerful and more enlightened friends, he was never allowed to continue long at a time. Mr. Bayle says, that Agrippa lived and died in the Romish communion ; but Sextus Senensis asserts, that he was a Lutheran. Agrippa, in some passages of his letters, does indeed treat Luther with harsh epithets ; however, in the nineteenth chapter of his Apology, he speaks in so favorable a manner of him, and with such contempt of his chief adversaries, that it is likely Sextus Senensis's assertion was founded upon that passage. Agrippa was accused of having been a magician and sorcerer, and in compact with the devil ; but we shall not offer such an affront to the understandings of our readers, as to aim at clearing him from this imputation. However, as Mr. Bayle says, if he was a conjuror, his art availed him little, for he was often in danger of wanting bread.

His writings, which were numerous, were chiefly upon theological subjects ; but as it is probable there

are none of them now extant, it would be unnecessary to mention them particularly. There was, however, an edition of his works printed at Lyons 1550, in 3 vols. octavo.



AIKMAN (WILLIAM), the only son of William Aikman of Carney, Esq. advocate in Forfarshire, Scotland, was born on the 24th October, 1682. His father wishing him to follow the profession of a lawyer, gave him an education suitable to these views: but the strong predilection of the son to the fine arts, entirely frustrated the expectations of the father; for he was no sooner at liberty to decide for himself, than he determined to abandon the study of the law and to attach himself to that of painting alone.

Poetry, painting and music, have, with justice, been called sister-arts. The fine feelings of the human mind, are the objects on which they all are intended to operate: and it seldom happens that any person excels much in one of these arts, who is not likewise an admirer of the others. Mr. Aikman was fond of poetry, and was particularly delighted with those unforced strains, which, proceeding from the heart, are calculated to touch the congenial feelings of sympathetic minds. It was this propensity, which attached him so warmly to Allen Ramsay, the Doric bard of Scotland, with whom, though an older man than himself, he formed an intimate acquaintance when at college, which constituted a principal part of his happiness at that time, and of which he always bore the tenderest recollection. It was the same delicate bias of mind, which, at a future period of his life, attached him so warmly to Thompson, who unknown and unprotected by others, at that time stood in need of, and obtained the warmest patronage of Aikman, who perhaps considered it as one of the most fortunate occurrences in his life, that he had it in his power to introduce this young poet of nature

to Sir Robert Walpole. Thomson could never forget this kindness, and when he had the misfortune, too soon to lose this warm friend and kind protector, he bewailed the loss in strains, which, for justness of thought and genuine pathos of expression, will, perhaps be allowed to equal any thing he had ever written.

Mr. Aikman having for some time prosecuted his studies in Britain, found that, to complete them, it would be necessary to go into Italy, to form his taste on the fine models of antiquity; and as he perceived that the profession he was to follow, could not permit him to manage properly his paternal estate, he thought proper to sell it and settle all family claims upon him, that he might thus be at full liberty to act as circumstances might require. In the year 1707, he went to Italy, and having resided chiefly at Rome for three years, and taken instructions from the principal artists of that period, he chose to gratify his curiosity by travelling into Turkey. He went first to Constantinople and from thence to Smyrna. After continuing for some time in that country, he again visited Rome, where he pursued his favorite studies till the year 1712, when he returned to his native country. There he followed his profession of painting for some time, applauded by the discerning few, though the public, too poor at that period to be able to purchase valuable pictures, were unable to give adequate encouragement to his superior merit. John, Duke of Argyle, who equally admired the artist and esteemed the man, at length prevailed on Mr. Aikman to move with his family to London, in the year 1723, thinking this the only theatre where his talents could be properly displayed. There, under the auspices of the Duke of Argyle, he formed habits of intimacy with the first artists, particularly with Sir Godfrey Kneller, whose studies and dispositions of mind were very congenial to his own. In this society he soon became honoured and patronized by

people of the first rank, with many of whom he was in the habits of intimacy, particularly with the Earl of Burlington. For him he painted, among others, a large picture of the royal family of England, which was deemed one of his best pieces, and is now in the possession of the Duke of Devonshire. Towards the close of his life, he painted many other pictures of people of the first rank and fashion in England, many of which, at full length, are to be seen at Bleckling in Norfolk, the seat of the Earl of Buckinghamshire: and these, with the royal family above named, were his best works. Mr. Aikman married Maria Lawson, daughter of Mr. Lawson of Cairnmuir, in Tweedale, by whom he had one son named John, who died at his house in London, 14th January, 1734. Mr. Aikman himself, having died soon after, the remains of both were removed to Edinburgh and interred in the same grave, in the Grey Friars churchyard.

The following epitaph, written by Mr. Malley, who was one of Mr. Aikman's most intimate friends, was engraven on their tomb, but is now so much obliterated, as to be scarcely legible.

Dear to the good and wise, disprais'd by none,
 Here sleep in peace, the father and the son;
 By virtue as by nature close ally'd,
 The painter's genius, but without the pride—
 Worth unambitious, wit afraid to shine,
 Honour's clear light, and friendship's warmth divine.

The son fair rising, knew too short a date,
 But oh! how more severe the parent's fate!
 He saw him torn untimely from his side,
 Felt all a father's anguish, wept, and dy'd.

Allan Ramsey and Mr. Thompson, likewise paid a poetical tribute to the memory of their departed friend.

In his style of painting Mr. Aikman seems to have aimed at imitating nature in her pleasing simplicity: his lights are soft, his shades mellow, and his colour-

ing mild and harmonious. His mind, tranquil and serene, delighted rather to wander with Thompson in the enchanting fields of Tempe, than to burst with Michæl Angelo into the ruder scenes of the terrible and sublime. His compositions are distinguished by a placid tranquility and ease, rather than a striking brilliancy of effect, and his portraits may be more readily mistaken for those of Kneller than any other eminent artist, not only because of the general resemblance of the dresses, but also for the similarity and bland mellowness of their tints.



AINSWORTH (ROBERT), an Englishman, who has greatly served the literary world, by compiling the most useful Latin Dictionary that has yet appeared, was born in Lancashire, September, 1660. He was educated at Bolton in that county, and afterwards taught a school in the same town. Some years after he went to London, and became master of a considerable boarding-school at Bethnal Green, where in 1698, he published a short treatise of Grammatical Institution. From thence he removed to Hackney, and afterwards to other places near London ; where teaching with good reputation for many years, and acquiring a competent subsistence, he left off and lived privately. He had a turn for Latin and English poetry, as well as for antiquities ; and some single poems of his have been printed in each of those languages. About 1714, a proposal was made to certain eminent booksellers in London, for compiling a new compendious English and Latin Dictionary ; when Mr. Ainsworth being pitched upon, as a proper person for such a design, soon after undertook it. But the execution of it was attended with so many difficulties, that it went on but very slowly for a long time, and for some years was entirely suspended ; however, being at length resumed, it was finished in 1736, quarto.

Mr. Ainsworth died at London the 4th of April, 1743, aged 83 years, and was buried, according to his own desire, at Poplar.



AKENSIDE (MARK), was a physician, but far better known as a poet.

He was born at Newcastle upon Tyne, November 9, 1721; educated at the grammar-school in Newcastle, then sent to the universities of Edinburgh and Leyden; and took his degree of doctor in physic at the latter. He was afterwards admitted to the same degree at Cambridge; elected a fellow of the college of Physicians at St. Thomas's hospital; and, upon the establishment of the queen's household, appointed one of the physicians to her majesty. He died of a putrid fever, June 23, 1770; and was buried in the parish church of St. James's Westminster.

His poems, published soon after his death in 4to and 8vo, consist of "The Pleasures of the Imagination," two books of "Odes," a "Hymn to the Naiads," and some "Inscriptions." "The Pleasures of Imagination," his capital work, was first published in 1744; and a very extraordinary production it was from a man who had not reached his 23d year. He was afterwards sensible, however, that it wanted revision and correction, and he went on revising and correcting it for several years; but finding this task grow upon his hands, and despairing of ever executing it to his own satisfaction, he abandoned the purpose of correcting, and resolved to write the poem over a new upon a somewhat different and enlarged plan. He finished two books of his new poem, a few copies of which were printed for the use of the author and certain friends.

He had very uncommon parts and learning, a strong and enlarged way of thinking, and no inconsiderable portion of that stoical enthusiasm, which his Archetype Shaftesbury makes the ground-work

of every thing that can be great and good in us. He was, in short, one of the innumerable instances to prove, that very sublime qualities may spring from very low situations in life ; for he had this, in common with the most high and mighty Cardinal Wolsey, that he was the son of a butcher.



ALAN, ALLEN, ALYN (WILLIAM), cardinal priest of the Roman church, was born in Lancashire, England, in 1532. In 1547, he was entered at Oriel college, Oxford, where he studied with such success, that he was unanimously elected fellow of his college in 1550 ; and the same year took the degree of batchelor of arts. In 1558, he was made canon of York. But on queen Elizabeth's accession to the throne, he lost all hopes of preferment ; and therefore, in 1560, retired to Louvain in the Spanish Netherlands, where an English college was erected, of which he became the chief support. Here he began to write in defence of the catholic religion ; and his first production was on the subject of purgatory and prayers for the dead. The great application he gave to his studies, soon brought him into a bad state of health ; and the physieians judging that nothing would recover him but his native air, though his going to England was attended with great danger, yet he embarked for it in 1565. He went first into Lancashire ; and there, without any regard to his safety, he labored to the utmost of his power, to propagate the catholic religion. But so strict a search was made after him, that he was forced to retire from that country into the neighbourhood of Oxford. He was obliged to fly hence to London ; and not long after, with some difficulty, made his escape to Flanders, in 1568. He went to Mechlin, in the duchy of Brabant, where he read lectures on divinity with great applause ; thence he removed to Doway, where he was made doctor of divinity.

Dr. Alan having written various treatises in defence of the doctrines and practices of the Roman church, he was now esteemed the champion of his party. In his own country, however, he was reputed a capital enemy of the state; all correspondence with him was deemed treason, and Thomas Alfield was executed for bringing certain books of his into England. Indeed it was thought to be owing to the instigation of Dr. Alan, and some fugitive English noblemen, that Philip II. undertook to invade and conquer England. For this and other services he was created cardinal in 1587.

In April, 1586, he published the work which rendered him most infamous in his own country. It consisted of two parts, the first explaining the pope's bull for the excommunication and deprivation of queen Elizabeth; the second, exhorting the nobility and people of England to desert her, and take up arms in favour of the Spaniards. Many thousand copies were printed at Antwerp, to be put on board the armada, that they might be dispersed all over England; but on the failing of the enterprize, all these books were destroyed. After the armada was defeated, Howard earl of Arundel, who had been three years in prison, under a charge of high treason, was brought to his trial; and it being proved that he held a correspondence with cardinal Alan, he was found guilty by his peers. This same year the king of Spain promoted Alan to the archbishopric of Mechlin. In the last years of his life he is said to have altered his sentiments, and to have been extremely sorry for the pains he had taken to promote the invasion of England by the Spaniards. He died on the 26th of October, 1594, in the 63d year of his age, and was buried in the English college at Rome.



ALARIC, a famous general of the Goths. He entered Thrace at the head of 200,000 men, and laid

waste all the country through which he passed. He marched next into Greece, and after having ravaged the whole country, returned to Epirus, loaded with immense spoils. After staying here five years, he resolved to turn his arms towards the West. He marched through Pannonia; and, finding little resistance, entered Italy under the consulship of Stilicho and Aurelianus, A. D. 400, but did not perform any memorable exploit for two years. In 402, being encamped near Polenzo, Stilicho came against him with a powerful army, when a desperate battle ensued, in which, according to Cassiodorus, as well as Jornandes and Orosius, the Romans were defeated with the loss of their camp: but Claudian and Prudentius say, on the contrary, that the Romans were victorious. Certain it is, Alaric soon after engaged Stilicho, and it was not till after many of his Goths had deserted, that he retired into Pannonia.

Whilst Alaric was there, Stilicho concluded a peace with him, on condition that he should retire into Epirus; but as Stilicho did not fulfil the promise he had made to endeavor to add Illyricum to the western empire, Alaric returned to Pannonia, and sent ambassadors to Stilicho at Ravenna, demanding money for the time he had lost in Epirus, and threatening to invade Italy again if he was not satisfied; and with this demand the Romans were obliged to comply. Stilicho being killed soon after, the Roman soldiers murdered all the wives and children of the Goths they could find. Upon this, Alaric's army urged him greatly to make war against the Romans. He chose rather, however, to send ambassadors to the Emperor Honorius, informing him, that if he would give him a farther sum of money and hostages, he would preserve the peace, and return with his army into Pannonia. The Emperor refusing, he again invaded Italy, and speedily arrived before the gates of Rome, which he besieged so very closely, that the inhabitants being reduced to the last extremity,

were glad to send ambassadors to solicit peace on any terms; which was at last granted on the following conditions, viz. that the Romans should pay him 5000 pounds of gold; 30,000 of silver; 4000 silk waistcoats; 3000 scarlet fleeces; and that some persons of the first rank should be delivered up as hostages. These terms being complied with, Alaric withdrew his army into Tuscany, where he encamped.

Some time after, as Ataulphus, the brother-in-law of Alaric was proceeding to join him with the army under his command, Honorius collected all the forces he could with a view to prevent their junction. Alaric considering this as a breach of the peace lately concluded, made a fresh demand upon the Romans for a sum of money, and an annual supply, with which, however, they did not think fit to comply. Upon this he immediately laid siege to Rome; when by cutting off the city from all necessary provisions, he soon obliged them to submit to his own terms. A peace was then concluded, but was of no long duration; for one Sarus attacked the Goths unawares; the peace with them not being favorable to his ambitious projects. Alaric, to revenge this injury, returned to Rome, took it by treachery, and permitted his soldiers to plunder it; this happened A. D. 409. Having laid waste great part of Italy, he then intended to pass into Sicily; but a storm obliging him to land again, he besieged the city of Cosenza; and having taken it, died in 411.



ALBA, (DUKE OF) indisputably ranks amongst the greatest generals of the sixteenth century. This remarkable person, whose character exhibits such a singular mixture of vices and virtues, was born in the year 1508. He was descended from one of the most ancient and illustrious families in Spain. Destined from his youth to the profession of arms, he

made his first campaign at the age of seventeen, and the year following was present at the famous battle of Pavia.

Even at this early period of his life, the Duke shewed signs of that cruelty which afterwards rendered him so odious. Strada gives us the following instance of it. The Emperor asking his advice on the manner in which he should punish the revolters, he answered, "That such a rebellious city should be razed to the ground."

In the year 1542, the duke having the command of the fortress of Perpignan, which was besieged by the French, defended it with such intrepidity, that the enemy were obliged to raise the siege, and return to France. In 1555, the Emperor appointed him commander in chief of the armies in Piedmont, and his viceroy in Italy. The Duke immediately took possession of his office, which gave him an unlimited power; but his antagonist, the brave Marshal de Brissac, disconcerted all his schemes, so that the Duke at length found himself obliged to go into winter quarters, after having experienced considerable losses.

In the following campaign against Pope Paul IV. who took the part of the French, he was more successful. He penetrated into the territories of the church, and made himself master of several towns, the greater part of which voluntarily submitted without resistance. The pope, alarmed at so sudden an invasion, had no other expedient but to demand a suspension of hostilities, which was granted him. In 1557 peace was concluded: the Duke repaired to Rome, kissed the Pontiff's feet on his knees, and even demanded his pardon. This haughty soldier, the proudest man perhaps of his time, and who from his youth had conversed familiarly with princes, afterwards confessed, that at the sight of the Pope, his presence of mind forsook him, and he could not pronounce his speech without faltering.

Whatever favor the Duke of Alba had enjoyed under Charles V. his greatness was not at its summit till the reign of Philip II. for he was soon the acknowledged favourite of this cruel monarch, with whose sanguinary disposition his own perfectly accorded. Soon after the accession of this prince to the throne, the Flemings, robbed of their privileges, and, by the establishment of the inquisition, deprived of their dearest possession, liberty, had frequently addressed their complaints to the Court of Spain; but they were always unnoticed and unredressed. The repeated contempt they experienced exhausted their patience, and they took up arms. The Duke of Feria and the Prince Eroti, advised the King to employ gentle methods with them; but the Duke of Alba was for compelling the rebels to return to their duty by force. This counsel was too well suited to the character of the King not to meet his approbation; accordingly he instantly resolved to send into the Netherlands, a chosen army under the command of the Duke, to whom he gave unlimited authority, with the title of governor general of those countries.

For more than six years, the Duke ruled the Netherlands with a rod of iron. The unfortunate Counts Egmont and Horne were the first victims of his rage, who lost their lives on the scaffold. Many people of rank expressing themselves to the Duke with some surprise at his rigour, he answered coolly, "The heads of a couple of salmon are better than those of a thousand frogs." Such was his cruelty, that he frequently boasted of having caused upwards of eighteen thousand men to suffer by the hands of the executioner, during his regency.

No sooner were the two Counts dispatched, than the Duke of Alba turned his arms against the confederates, over whom he obtained a complete victory at Gemmingen. This defeat, however, did not abate the courage of the Prince of Orange, who, since the death of the two Counts, was the principal

support, as well as the chief of the oppressed Flemings; and in a short time he again made his appearance at the head of a considerable army.

The Duke did not delay putting the greater part of his troops in winter quarters, repairing with the rest to Brussels, where he gave orders for celebrating his victory with the greatest pomp and magnificence. On this occasion he gave the most unequivocal marks of his pride and vanity. Amongst other things, he caused medals to be struck, and a statue to be erected, to eternalize the remembrance of his exploits.

The cruelties of every species, committed by the Duke, during his government, are too well known to need a repetition; suffice it to say, that, without regard to age, sex, or condition, an infinite number of persons were sacrificed on the most doubtful testimony, nay, on the most groundless suspicions. His sanguinary plan, however, of drowning the pretended rebellion in the blood of these unhappy victims of his barbarity, was not attended with success; far from being intimidated at the sight of such frequent executions, the malcontents were but the more resolutely bent on vengeance. The Duke, it is true, obtained some more victories over the confederates; but they arose from defeat with unabated courage. Philip at length perceived the necessity of employing gentler methods, and recalled the Duke, who in 1573, delivering up the reins of government to a milder successor, returned to Spain.

Notwithstanding the innumerable complaints made against the Duke, the King received him, on his return, in the most friendly manner, and gave him his confidence in a greater degree than ever. Thus he lived many years, esteemed by his friends, hated in secret by those who envied him, and deified by his flatterers, till an unforeseen accident lost him his master's favour, and banished him from court.

Garcias de Toledo, one of his sons, had seduced a lady of the first rank under a promise of marriage,

which he refused to fulfil. The King gave orders, that he should be arrested and confined till he had performed his promise. By the help of his father, who was no less averse to the match than himself, Garcias found means to escape; and, the better to frustrate the King's intention, was immediately married to his cousin, the daughter of the marquis of Villeux. Philip was so highly incensed at this step, that he forbade the Duke to appear at court, and banished him to the castle of Uzeda, where he was obliged to spend near two years in exile.

Immediately on the death of Henry, king of Portugal, in 1580, Philip resolved to assert his pre-ten- sion to that kingdom. Success could only be hoped for from arms; and for this enterprize, who so fit as the Duke of Alba? He was accordingly vested with the command of the army destined for that purpose, and arrived in Portugal, at the head of his troops, in the month of June, 1580.

Almost every town opened its gates to him, and acknowledged Philip as its lawful sovereign. Don Antony, prior of Crato, having assembled a considerable army at Lisbon, and seated himself on the throne of Portugal, it was necessary to repair that city. To avoid various inconveniencies, the Duke transported his troops to its vicinity by water, where having given battle to Don Antony, he defeated him and entirely destroyed his army. Lisbon immediately surrendered, and the whole kingdom was at the mercy of the conqueror. The issue of this enterprize was a new triumph for the Duke, now upwards of seventy years old; but in Portugal, as in the Netherlands, his laurels were tarnished by pride, avarice, and cruelty.

Alba did not long survive the conquest of Portugal, for he died in 1582, at the age of seventy-four.

ALLEN (ETHAN), whose parents had emigrated from Connecticut, was born in Vermont; but, with respect to the precise time, we are uncertain. At the commencement of the disturbances in Vermont, about the year 1770, he took a most spirited and active part for the settlers, or, as they were then called, the *Green Mountain Boys*, in opposition to the government of New-York; and notwithstanding that the government of that State had passed an act of outlawry against him, and at the same time, offered a reward of five hundred guineas (2331 dollars) to anyone who should apprehend him; he was in all these struggles still successful, and not only proved a valuable friend to those whose cause he had espoused, but when called on to take the field, an intrepid soldier, and an able leader.

At the commencement of hostilities between America and Great Britain, in the year 1775, he took the command of a party of troops of his own raising, and on the night of the 7th May, with less than two hundred men, with small arms only, made himself master of the garrison of Ticonderoga; from thence he proceeded to Crown Point, which he took on the 14th of the same month; and very soon after the garrison of St. John's likewise yielded to him as conqueror, and here he likewise captured a sloop of war. This expedition, it may be remembered, was the first offensive operation on the part of the Americans against Great Britain, in the late revolutionary war. In the month of November following, colonel Allen, with only a handful of men, made a desperate attempt on the island of Montreal; but having ventured too far, he was taken, put on board a prison ship, and soon afterwards sent over to England. During some part of the passage, he was treated with great rigour, being kept in irons. Soon after his arrival there, he was committed as a prisoner to Pendennis castle, in Cornwall, where, for a considerable time he suffered innumerable hardships. But at last, he was brought

to New-York, where he was exchanged for the British Colonel Campbell, and in the month of June, 1778, arrived in his native state, Vermont, to the great joy of his numerous friends, after enduring a captivity of nearly three years, and as a reward for his merit and a token of confidence in his patriotism and fidelity, he was almost immediately after appointed to the command of the state militia. After this, however, he never appeared to be so warm a partizan as he had been before, nor do we recollect of having heard any thing more of his military exploits during the war.

Immediately after the peace, or perhaps before that period, he seems to have contented himself with a general attention to the subject of divinity; and we find him, in the year 1786, publishing upon that subject, in a work entitled, "Theology," or "The Oracles of Reason." The object in this publication was to throw of Moses and the prophets into ridicule. He was disappointed, as few would be so that at its very first outset, it sunk.

His notions, with respect to religion, were what singular. He believed, or affected to believe, with Pythagoras, that man after death transmigrate into beasts, birds, fishes, reptiles, &c. and often used to inform his friends, that he himself expected to live again under the form of a large white horse.

But however whimsical his opinions were with respect to religion, those who were best acquainted with him, represent him as a man of strong natural parts, but not cultivated by education. He was likewise brave, humane, generous and affectionate. He died suddenly at his estate in Vermont sometime in 1788.



ALBERMARLE (ANNE CLARGES, DUTCHESS OF), was the daughter of a black-smith, who gave

her an education suitable to the employment she was brought up to, viz. that of a milliner. She was first the mistress and afterwards the wife of General Monk: for when that general was confined in the tower, his seamstress, Nanne Clarges, was kind to him in a double capacity. Her mother was a woman of bad fame, who lived in Drury-lane, and she herself was neither handsome nor cleanly.

The duke had such an opinion of her understanding, that he consulted her on every emergency; and as she was a thorough royalist, it is probable she had no inconsiderable share in the restoration. She is supposed to have recommended several of the privy counsellors: and it is more than probable, that she carried on a very lucrative trade of selling offices, which were generally filled by such as gave her most money. She was an implacable enemy to Lord Clarendon and had so great influence over her husband, as to prevail upon him to assist in the ruin of that man. Indeed the general was afraid to offend her, as she was easily irritated, and her anger knew no bounds. She was a great mistress of all the eloquence of abusive rage, and seldom failed to discharge a volley of curses against those who offended her. Nothing is more certain than that this intrepid commander, who was never afraid of bullets, was often terrified by the fury of his wife.



ALBUQUERQUE (ALPHONSO), a native of Portugal. Concerning this great commander, we know but little, till the year 1503, when he was dispatched to India with six ships by his sovereign Emanuel. On his arrival at Cochin, the garrison fled with precipitation. He then sailed to Coulon to load three ships, which he effected without opposition, and after having made an alliance with the people, returned to his native country.



THO. JEFFERSON.

President of the United States .

Edward the Confessor dying in 1066, Aldred crowned Harold, his successor; and upon his death likewise crowned William the Conqueror. This prince was imperious to every person in his dominions, except to Aldred, whom he always looked up to with the utmost reverence. John Bromton gives us an instance of the king's submission, which, at the same time, shews this prelate's haughtiness. It happened, one day, as the archbishop was at York, that the deputy governor met the archbishop's servants coming to town with several carts loaded with provisions, and upon being informed to whom they belonged, he ordered that they should be carried to the king's store-house. The archbishop immediately sent some of his clergy to the governor, commanding him to make satisfaction for the injury; and threatening him with excommunication, if he refused to comply. The governor offended at this proud message, sent an answer equally haughty. On this, Aldred proceeded to London, to make his complaint to the king, whom he thus accosted; "Hearken, O William, when thou wast but a foreigner, and God to punish this nation, permitted thee to become master of it; I consecrated thee and put the crown on thy head, with blessings; but now since thou art become the persecutor of God's church, and his ministers, I pronounce a curse upon thee instead of a blessing." The king, terrified at this discourse, fell upon his knees, and humbly implored the prelate to inform him by what crime he had deserved so severe a sentence. Aldred was at first implacable, but upon the promise of many presents, and of a severe punishment being inflicted on the governor, he at last condescended to forgive him.

Such anecdotes abundantly shew the ascendancy, which in those dark ages, the church had obtained over both prince and people, and in the present instance, may occasion a question, which was most surprising, the haughtiness of the archbishop, who

dared thus insult his sovereign, or the king's stupidity, who suffered such audacity from an ignorant and over-bearing priest. Thank God, we now live in a more enlightened period.



ALDRICH (HENRY), an eminent scholar and divine, was born at Westminster, in 1647, and educated in the university at Oxford, where, after taking a master's degree in April, 1669, he entered into holy orders and soon after became an eminent tutor in that college. In the controversy with the Catholics under James II. he bore a considerable part, and Bishop Burnet ranks him amongst those eminent clergymen, "who examined all the points of popery, with a solidity of judgment, a clearness of argument, a depth of learning, and a vivacity of writing which had not before that time appeared in our language."

Besides attainments in letters, he possessed very great skill in architecture and music. The three sides of the quadrangle of Christ Church, Oxford, were designed by him, as was also the chapel at Trinity College, and the church of All Saints in the High-street. His abilities also, as a musician, have caused him to be ranked amongst the greatest masters of the science; he composed many services for the church, which are well known in England, as are two catches of his, the one "Hark the Bonny Christ Church Bells;" the other, "A Smoaking Catch," for he himself was, it seems, a great smoker. He died Dec. 14th, 1710.—Besides his argumentative pieces, with respect to religion, he also wrote a system of logic, entitled "Artis Logicæ Compendium," he also printed a work entitled the elements of architecture, and likewise an elegant edition of several of the most eminent Greek classical writers.

ALEMBERT (JOHN LE ROND D') an eminent French philosopher, was born at Paris in 1717. He derived the name of John le Rond from that of the church near which he was exposed as a foundling. His father, informed of this circumstance, listening to the voice of nature, took measures for the proper education of his child, and for his future subsistence.

He received his first education in the college of the Four Nations, among the Jansenists, where he gave early marks of capacity and genius: At his leaving the college he found himself alone and unconnected in the world; and sought an asylum in the house of his nurse. He comforted himself with the hope, that his fortune, though not ample, would better the condition and subsistence of that family, which was the only one he could consider as his own: And here he lived, during the space of forty years, with the greatest simplicity, discovering the augmentation of his means only by encreasing displays of his beneficence, concealing his growing reputation from these honest people, and making their plain and uncouth manners the subject of good natured pleasantry and philosophical observation.

In the year 1747, he was admitted member of the academy of sciences; and about two years after published his Treatise on Dynamics. The new principle developed in this treatise consisted in establishing equality, at each instant, between the changes that the motion of a body has undergone, and the forces or powers which have been employed to produce them. So early as the year 1744, M. d'Alembert had applied this principle to the theory of the equilibrium, and the motion of fluids; and all the problems before solved by geometers became in some measure its corollaries. The discovery of this new principle was followed by that of a new calculus, the first trials of which were published in a *Discourse on the general Theory of the Winds*, to which the prize-medal was adjudged by the academy of Berlin in the year 1746.

In 1752, he published a treatise on the *Resistance of Fluids*, to which he gave the modest title of an *Essay*; but which contains a multitude of original ideas and new observations. About the same time, he published, in the *Memoirs of the Academy of Berlin*, *Researches concerning the Integral Calculus*, which is greatly indebted to him for the rapid progress it has made in the present century.

Mr. d'Alembert gave very elegant specimens of his literary abilities in his translations of some select pieces of *Facius*. But these occupations did not divert him from his mathematical studies: for about the same time he enriched the *Encyclopedia*, with a multitude of excellent articles in that line, and composed his *Researches on several important Points of the System of the World*, in which he carried to an high degree of perfection the solution of the problem of the perturbations of the planets.

On this occasion the king of Prussia offered him an honourable asylum at his court, and the place of president of his academy, which proposal was accompanied with all the flattering offers, which could tempt a man, ambitious of titles, or desirous of making an ample fortune; but the objects of his ambition being tranquility and study, he modestly refused the honor.

In the year 1772, M. d'Alembert was chosen secretary to the French academy. He formed, soon after this preferment, the design of writing the lives of all the deceased academicians, from 1700 to 1772; and in the space of three years he executed this design, by composing 70 eulogies. He died on the 29th of October, 1783.



ALES (ALEXANDER), a celebrated divine of the confession of Augsbourg, was born at Edinburgh, April 23, 1500. He soon made a considerable progress in school-divinity, and entered the lists very

early against Luther, this being then the great controversy in fashion. Soon after he had a share in the dispute which **H**trick Hamilton maintained against the ecclesiastics, in favor of the new faith he had imbibed at Marpurgh: he endeavored to bring him back to the catholic religion, but this he could not effect, and even began to doubt about his own religion, being much affected by the discourse and constancy of this gentleman at the stake, where Beton, archbishop of St. Andrews, caused him to be burnt. The doubts of Ales would perhaps have been carried no further if he had been left unmolested; but he was persecuted with so much violence that he was obliged to retire into Germany, where he became at length a perfect convert to the protestant religion, and persevered therein till his death. The change of religion, which happened in England after the marriage of Henry VIII. with Anne Boleyn, induced Ales to go to London, in 1535, where he was highly esteemed by Cranmer, archbishop of Canterbury, Latimer, and Thomas Cromwell, who were at that time in high favor with the king. Upon the fall of these favorites, he was obliged to return to Germany, where the elector of Brandenburg appointed him professor of divinity at Francfort, upon the Oder in 1540. In 1542, being discontented at Francfort, he retired to Leipsic; and while he was there, he refused a professor's chair; which Albert, duke of Prussia, intended to erect at Koningsberg, and which was erected the year following. Soon after, he was chosen professor of divinity at Leipsic, and enjoyed it till his death, which happened on the fifteenth of March, 1565. He wrote the following books in the Latin language: 1. A disputation held in the University of Leipsic, on the merit and necessity of good works. 2. Commentaries on St. John's gospel, and on both the epistles to Timothy. 3. An exposition of the Psalms of David. 4. On justification against Ossiander. 5. On the Holy Trinity.

ALEXANDER the **GREAT**, son of **Philip**, king of **Macedon**, was born at **Pella**, 356 years **B. C.** and when fifteen years old was delivered to the tuition of **Aristotle**. He discovered very early a mighty spirit, and symptoms of that vast and immoderate ambition, which was afterwards to make him the scourge of mankind; and the pest of the world. One day when it was told him that **Philip** had gained a battle, instead of rejoicing he looked much chagrined; and said, that "if his father went on at this rate, there would be nothing left for him to do." Upon **Philip's** shewing some little wonder, that he did not engage in the **Olympic games**, "Give me," said the youth, "kings for my antagonists, and I will present myself at once."

When twenty years of age, he succeeded his father as king of **Macedon**: he was also chosen in room of his father, generalissimo in the projected expedition against the **Persians**; but the **Greeks**, agreeably to their usual fickleness, deserted from him, taking the advantage of his absence in **Thrace** and **Illyricum**, where he began his military enterprises. He hastened immediately to **Greece**, when the **Athenians** and other states returned to him at once; but, the **Thebans** standing out, he directed his arms against them, slew a prodigious number of them, and destroyed their city; sparing nothing but the descendants and the house of **Pindar**, out of respect to the memory of that poet. Having settled the affairs of **Greece**, and left **Antipater** as his viceroy in **Macedonia**, he passed the **Hellespont**, in the 3d year of his reign, with an army of no more than 30,000 foot, and 4,500 horse; and with these forces he overturned the **Persian empire**. His first battle was at the **Granicus**, a river of **Phrygia**, in which the **Persians** were routed. His second was at **Issus**, a city of **Cilicia**, where he was also victorious in an eminent degree; for the camp of **Darius**, with his mother, wife, and children fell into his hands; and the humane and generous treatment

which he shewed them, is justly reckoned the noblest and most amiable passage of his life.

While he was in that country, he caught a violent fever by bathing when hot, in the cold waters of the river Cydnus; and this fever was made more violent from his impatience at being detained by it. The army was under the utmost consternation, and no physician durst undertake the cure. At length one Philip of Acarnan desired time to prepare a potion, which he was sure would cure him; and while this potion was preparing, Alexander received a letter from his most intimate confident Parmenio, informing him, that this Acarnan was a traitor, and employed by Darius, to poison him at the price of a thousand talents and his sister in marriage. What a situation for a sick prince! The same greatness of soul, however, which accompanied him upon all occasions, did not forsake him here. He did not seem to his physician under any apprehensions; but after receiving the cup into his hands, delivered the letter to Acarnan, and with eyes fixed upon him drank it off. The medicine at first acted so powerfully, as to deprive him of his senses, and then without doubt all concluded him poisoned: however he soon came round and was restored to his army safe and sound.

Passing through Cilicia, he marched forwards to Phœnicia, which all surrendered to him, except Tyre; and it cost him a siege of seven months to reduce this city. The vexation of Alexander, at being unseasonably detained by this obstinacy of the Tyrians, occasioned a mighty destruction and carnage; and the cruelty he exercised here is quite inexcusable. After besieging and taking Gaza, he went to Jerusalem, where he was received by the high priest; and making many presents to the Jews, sacrificed in their temple. Afterwards, entering Egypt, he went to the oracle of Jupiter Ammon, and upon his return, built the city of Alexandria. It was now, that he took it into his head to assume divinity, and to pre-

tend himself to be the son of the said Jupiter Ammon. Policy, however, was at the bottom of this, for it was impossible that any such belief should be really rooted in his breast; but he found by experience that this opinion inclined the barbarous nations to submit to him; and therefore he was content to pass for a god, and to admit (as he did) of divine adoration.

His object now was to overtake and attack Darius in another battle; and this battle was fought at Arbela, when victory, granting every thing to Alexander, put an end to the Persian empire. Darius had offered his daughter in marriage, and part of his dominions to Alexander, and Parmenio advised him to accept the terms: "I would," says he, "if I was Alexander;" "and so would I," replied the conqueror, "if I was Parmenio." The same Parmenio, counselling the prince to take the advantage of the night in attacking Darius, "No," said Alexander, "I would not steal a victory." Darius owed his escape from Arbela to the swiftness of his horse; and while he was collecting forces to renew the war, was insidiously slain by Bessus, governor of the Bactrians. Alexander wept at the fate of Darius; and afterwards procuring Bessus to be given up to him, punished the inhuman wretch according to his deserts. From Arbela he pursued his conquests eastward; and every thing fell into his hands, even to the Indies. Here he had some trouble with king Porus, whom however he subdued and took. Porus was a man of spirit and his spirit was not destroyed even by his defeat; for when Alexander asked him, "how he would be treated," he answered very intrepidly, "like a king;" which, it is said, so pleased the conqueror, that he ordered the greatest attention to be paid him and afterwards restored him to his kingdom. Having ranged over all the East, and made even the Indies provinces of his empire, he returned to Babylon where he died in the 33d year of his age, some say by poison, others by drinking.

The character of this hero is so familiar to every body, that it is almost needless labour to draw it.— All the world knows, that it was composed of very great virtues and very great vices. He had no mediocrity in any thing but his stature: in his other properties, whether good or bad, he was all extremes. His ambition rose even to madness. His father was not at all mistaken in supposing the bounds of Macedon too small for his son: for how could Macedon satisfy the ambition of a man, who reckoned the whole world too small a dominion? He wept at hearing the philosopher Anaxarchus say, that there was an infinite number of worlds: his tears were owing to his despair of conquering them all, since he had not yet been able to conquer one.

Alexander's excesses with regard to wine were notorious, and when drunk, he committed a thousand extravagances. It was owing to wine that he killed Clitus who saved his life, and burnt Persepolis, one of the most beautiful cities of the East: In short, to sum up the character of this prince we cannot be of opinion, that his good qualities did in any wise compensate for his bad ones. Heroes make a noise; their actions glare and strike the senses forcibly; while the infinite destruction and misery they occasion lies more in the shade, and out of sight



ALEXANDER (WILLIAM), an eminent statesman and poet of Scotland, was born in 1580, and lived in the reigns of James I. and Charles I. After having received a liberal education, he went abroad with the young Duke of Argyle, in the quality of tutor. Upon his return from foreign parts, he betook himself some time to rural retirement, where he began his poetical career, which for a time was almost wholly confined to love sonnets. But upon his removing some time after to the court of king James,

he applied himself to the more solid and useful species of poetry, and accordingly we find a tragedy of his published at Edinburgh in 1603, founded upon the story of Darius, and which was in the year following reprinted at London. The same year his "Parænesis" to Prince Henry was likewise published; in which he gives many excellent instructions, and shews, that the happiness of a prince depends on choosing worthy, disinterested and public spirited counsellors. In 1607 he published his dramatic performances; entitled "Monarchic Tragedies," which were received with great approbation. In 1613 he wrote a poem called "Dooms' Day, or the great day of judgment," and about the same time he was sworn in one of the gentlemen ushers to Prince Charles; and the king invested him with the honor of knighthood, so that he now appeared more in the character of a statesman than of a poet. He projected the settlement of a colony at Nova Scotia, and obtained a grant of that country from his majesty in 1721, who likewise intended to have created an order of baronets for encouraging and supporting so grand a work; but died before this was put in execution. His son Charles I. was likewise fond of the scheme, and upon his accession to the throne, he appointed Sir William Alexander lieutenant governor of Nova Scotia, and likewise allowed a liberal portion of land to each of the adventurers, who should assist in the settlement of that colony—Sir William, however, some time after sold Nova Scotia to the French. His conduct in this instance has been severely reprobated by many. The king, however, still continued his favor towards him, and in 1626 appointed him Secretary of State for Scotland, and on the 14th of June, 1633, created him earl of Stirling. He died February 12, 1640.



ALLEYN (EDWARD), a celebrated English player in the reigns of Queen Elizabeth and King

James, and founder of the college at Dulwich in Surry, was born in London, in the parish of St. Botolph, Sept. 1, 1566.

It may appear surprising, how one of Mr. Alleyn's profession should be enabled to erect such an edifice as Dulwich College; and liberally endow it for the maintenance of so many persons. But it must be observed that he had some paternal fortune, which though small, might lay a foundation for his future affluence; and it is to be presumed that the profits he received from acting; to one of his provident disposition, must have considerably improved his fortune; besides, he was not only an actor, but master of a play-house, built at his own expence, by which he is said to have amassed considerable wealth. Such kind of donations have been frequently thought to proceed more from vanity and ostentation than real piety; but this of Mr. Alleyn has been ascribed to a very singular cause, for the devil has been said to be the first promoter of it. Mr. Aubrey mentions a tradition, "that Mr. Alleyn playing a demon with six others, in one of Shakespeare's plays, was in the midst of the play surprized by an apparition of the devil; which so worked on his fancy, that he made a vow, which he performed by building Dulwich college." He founded this institution for the maintenance of a master, a warden, and four fellows, three whereof were to be clergymen and the fourth an organist; also six poor men and as many women, besides twelve poor boys, to be educated till the age of 14, and then bound out to some trade or calling.

He was himself the first master of his college, so that to make use of the words of Mr. Haywood, one of his contemporaries, "He was so mingled with humility and charity, that he became his own pensioner, humbly submitting himself to that proportion of diet and cloaths which he had bestowed on others." He died Nov. 25, 1626, in the 61st year of his age, and was buried in the chapel of his new college.

ALMAGRO (DIEGO), a native of Spain, concerning whose parentage we know nothing, as he was a foundling. He, however, at an early period of his life, entered into the profession of arms, and soon discovered himself to be a man of intrepid valour, indefatigable activity, and insurmountable constancy in enduring hardships.

About the year 1523 being then settled at Panama, in South America, he, together with Pizarro, a man of obscure birth, who could neither read nor write, and Hernando de Luque, a priest and schoolmaster, formed the mighty project of conquering the empire of Peru. They accordingly sailed upon this apparently romantic expedition, with only 70 men, and arrived at the continent Nov. 1524, where being defeated by the natives, and Almagro having lost an eye, they returned to Panama. This disaster, however, was so far from inducing them to relinquish their scheme, that on the contrary it seemed to afford them a fresh stimulus, to gratify their avarice and ambition. We accordingly find them setting out with 80 men early in the year 1526, and arriving at Tacamez to the south of the river Emeralds, on the coast of Quito, but meeting with a warmer reception from the natives than they expected, they were obliged to retire to Galloa, an island at some distance from the continent, where Pizarro remained with part of the troops, whilst Almagro was dispatched to Panama for farther reinforcements. But the new governor, a more timid man than his predecessor, concluding, that an expedition attended with such certain waste of men was highly detrimental to an infant and feeble colony, not only prohibited any farther new levies, but dispatched a vessel to recal Pizarro.

Almagro and De Luques finding, that if Pizarro should obey this order, their expectations would be entirely disappointed, sent word to him privately, advising him not to relinquish an enterprize, which

was the foundation of all their hopes, and the only means of re-establishing their reputation and fortune, both of which were on the decline. Pizarro accordingly refused to comply; but his men being generally dissatisfied, he was under the necessity of giving liberty to such as chose to withdraw, and of all his number, only thirteen remained. Apprehensive that they would be attacked by the natives, they found it necessary to remove to Gorgona, an island at a greater distance from the continent than that which they then inhabited; but here finding themselves harrassed both by disease and famine, they resolved to evacuate the place, and were constructing a float, by which they meant to retreat to Panama. But upon this crisis, Almagro had contrived to send them fresh succours. They accordingly relinquished their intention of going to Panama, and proceeded to Peru, where they arrived at a place of some note called Tumbez, 3 deg. south of the equator. Here for the first time they feasted their eyes with the view of the opulence and civilization of the Peruvian empire; the display of gold and silver in their temples; the ornaments of their persons and their household utensils, now afforded them the rational expectation, that all their dreams of wealth and grandeur would be soon realized. Here after having received from the natives a considerable quantity of gold and silver vessels, they returned to Panama, where the governor still remaining averse to their schemes of conquest, refused them any assistance. Our adventurers therefore, dispatched Pizarro to Spain, from whence after having raised 250 men, he set sail for America in 1532. Soon after his arrival he proceeded to Coaque, where he seized the vessels and ornaments of their temples to so great an amount, that each of his cavalry received 35,520 dollars, and each of the infantry half that sum. The officers, likewise, and Pizarro received a share proportionate to their rank. A large remittance was also sent to Almagro, who soon after

joined them. About this time an Inca, or one of the chiefs of the nation, was taken prisoner, from whose subjects Pizarro extorted prodigious treasures, at the same time assuring them, that if a certain sum should be paid, the prince should be set at liberty. Here, however, like the other robbers who first invaded America, Pizarro paid no attention to promise and villainously put his prisoner to death.

Almagro had received no share of this plunder, upon which and some other circumstances, a jealousy took place between him and Pizarro. They, however, for the present, thought it prudent to suppress their resentment, and not to come to extremities. Soon after this Almagro set out upon an expedition to Chili, accompanied by 570 men, being the greatest number of troops ever assembled in Peru; and being universally successful, he received the royal patent creating him governor of Chili.

Judging from this instrument, that Cusco, which was then in the possession of Pizarro's brothers, belonged to his government, he speedily set out for that city; and as many of the troops were extremely dissatisfied with the cruelty and avarice of the Pizarros, he made himself master of the place without difficulty.

The oldest Pizarro being then at Lima, dispatched 500 men to assist his brothers; but notwithstanding this formidable reinforcement, their army being suddenly attacked by Almagro, July 12, 1537, was totally defeated and the two younger Pizarros made prisoners. The news soon reached the oldest brother, who after having levied a number of troops, proceeded to Cusco early in the year 1538, being firmly bent on revenge, and determined to destroy his rival.

Almagro now worn out with age, was obliged to commit the leading of his troops to Orgognez, who, though an officer of great merit, did not possess the same ascendancy either over the spirits or affection of

the soldiers as the chief; they were accordingly defeated with great slaughter; Orgognez, and several other officers were massacred in cold blood, and Almagro himself taken prisoner.

Almagro, for several months after his captivity remained in close confinement, under all the anguish of suspense; but as his doom was fixed by the Pizarros from the moment he fell into their hands, they at last found an impeachment against him, finally tried him, and condemned him to die. The sentence astonished him, and though he had often braved death with undaunted spirit in the field, its approach under this ignominious form, appalled him so much, that he had recourse to abject supplications, unworthy of his former fame. He besought them to remember the former friendship which had subsisted between them, and how much he had contributed to the prosperity of their family. He in particular reminded them of the humanity with which, in opposition to the remonstrances of his own most attached friends, he had spared their lives, when he had them in his power, and entreated them to suffer him to pass the wretched remains of his days, in bewailing his crimes and making his peace with Heaven: but the brothers were inexorable. He was accordingly beheaded in 1538, in the 75th year of his age.



ALMAGRO (DIEGO), the son of the former by an Indian woman, was at Lima at the time of his father's death, and had by him been named successor to his government, pursuant to a power, which the emperor had granted in the original patent. In 1541, those who had been attached to the fortunes of the old Almagro, and others, who were dissatisfied with the tyranny of the Pizarros, resorted to Lima, where the house of young Almagro was open to them. On the 26th June of the same year, he headed a number

of conspirators who rushed into the apartments of Pizarro and assassinated him, after which they compelled the magistrates to acknowledge him as lawful successor. Many of the Spaniards were, however, extremely dissatisfied with their new governor, as they could not bear the idea that a man who was an half Indian should rule over them. A battle accordingly took place between the two parties, Sept. 16, 1542, when after a most desperate engagement, Almagro was defeated. Forty suffered death as traitors, and their leader Almagro, who had made his escape, being soon after betrayed by some of his officers, was publicly beheaded at Cusco.

Thus these monsters, who in order to gratify their insatiable avarice, had spread havoc and destruction far and wide, through the peaceable regions of South America, being at last overtaken by divine vengeance, fell victims to mutual distrust, jealousy and ambition.



ALPHERY (MIKEFER) was born in Russia and of the Imperial line. When that country was torn by intestine divisions in the latter end of the sixteenth century, and the royal house particularly was so persecuted by impostors, this gentleman was sent to England, where after having received the usual preparatory education, he entered into holy orders, and, in the year 1618, had the rectory of Wooley in Huntingdonshire, a living of very small value, conferred upon him. Here he did his duty with great cheerfulness and alacrity, and notwithstanding he was twice invited back to his native country, by some who would have ventured their utmost in setting him upon the throne of his ancestors, yet he chose rather to remain with his flock, and to serve God in the humble, though useful station of a parish priest. Yet in 1643 he underwent the severest trials in consequence of the usurpation of Oliver Cromwell, the

then prevailing party, not only depriving him of his living, but likewise loading him with every species of insult. In this situation of affairs, Mr. Alphery lived in obscurity till the restoration, when he was again reinstated to his living: but being then aged upwards of eighty years, he found himself incapable of performing the duties of his office, and therefore resigned.—He died 1648, after having performed more substantial services to his fellow-creatures than those, whose exploits have filled volumes in the page of history.



AMERICUS (VESPUTIUS) was born at Florence, in 1451. He discovered very early a taste for philosophy, mathematics, and sea voyages. As soon as he was informed of Columbus's return from the discovery of the West-Indies, he burned with impatience to be a partaker of his glory. He applied to Ferdinand, king of Spain, who supplied him with four ships, with which he departed from Cadiz in 1497. He fell in with the coast of Paria, and ran along it, as also the coast of Terra Firma, as far as the gulph of Mexico, returning to Spain in about eighteen months. He did not dispute with Columbus the glory of having discovered the West-India islands; but pretended that he had first discovered the continent of America. For this the Spanish writers are very severe, and charge him with having falsified dates to support his claim. A year after his first voyage, Vesputius performed a second with six ships, still under the auspices of Ferdinand and Issabella. In this voyage he proceeded to the Antilla islands, and from thence to the coast of Guiana and Venezzuela, and returned safe to Cadiz, in the month of November, 1500. He met with but a cool reception from the Spaniards for all his services, and their ingratitude sensibly affected him. Emanuel, king of Portugal, jealous of the success of the

Catholic sovereign, had taken great pains to share in the new discoveries ; and, being informed of Vesputius's discontent, invited him to Portugal, and gave him the command of three ships, to undertake a third voyage on discovery. Vesputius sailed from Lisbon in May, 1501. He ran down the coast of Africa as far as Sierra Leone, and the coast of Angola. He then stood over for the coast of America, and fell in with Brazil, which he discovered entirely, south as far as Patagonia, and North to the river Plata. This illustrious navigator then sailed back to Sierra Leone, and returned to Portugal in September, 1502. King Emanuel highly satisfied with his success, equipped six ships, with which our navigator made a fourth voyage. In this voyage he designed to stand along the coast of America to the South, until he discovered a passage to the Molucca islands to the westward. He ran along the coast, from the bay of All Saints, as far as the river of Curabado ; but having only provisions for twenty months, and being detained on the coast for five months by contrary winds, he returned to Portugal. Americus died at the island of Tercera, in 1514, leaving his name to half the globe.



AMHERST, (LORD JEFREY) was born in Kent, England, 29th January, 1717. Having early discovered a predilection for a military life, he received his first commission in the army in 1731 and was aid de camp to general Ligonier in 1741, in which character he was present at the battles of Dettingen, Fontenoy, and Rocoux. He was afterwards made aid de camp to his royal highness the Duke of Cumberland at the battle of Laffeldt, and continued with him till 1756, when he was appointed colonel of the 15th regiment of foot. In 1758 he received orders to return to England, being appointed for the American service, and sailed from Portsmouth on the 16th March as Major-General, commanding the troops for the siege of

Louisburgh, &c. He arrived in America after a short passage, and on July 22d following, captured Louisburgh. In 1759 he likewise made himself master of Crown Point and Ticonderoga. On the 9th November, the same year, he was appointed commander in chief of his Majesty's forces in North America, governor of Virginia, and colonel in chief of the 60th, or Royal American regiment of foot, and was afterwards created a knight of the Bath. He continued in the command in America till the latter end of 1763, when he returned to England. In 1771 he was made governor of Guernsey, and the year after lieutenant general of the ordnance. In 1776 he was created baron Amherst of Holmsdale, in the county of Kent. In 1778 he had the command of the army in England. In 1782 he received the gold stick from the king; but on the change of the administration, the command of the army and the lieutenant generalship of the ordnance were put into other hands. In 1787 he received another patent of peerage, as baron Amherst of Montreal. On the 23d of January, 1793, he was again appointed to the command of the army in Great Britain, but on the 10th of February, 1795, this veteran and very deserving officer was superceded by his Royal Highness the Duke of York, the second son of his Majesty, who, at that time, was only in the thirty-first year of his age, and had never seen any actual service. Government upon this occasion, with a view to sooth the feelings of the old general, offered him an earldom & the rank of field marshal, both of which, however, he, with a becoming spirit, at that time rejected: but on the 30th July; 1796, he accepted the office of field marshal. He died at his seat in Kent 3d August, 1797.



ANDERSON (GEORGE) was born at Weston, a little village in the county of Bucks, England, in the

month of November 1760, and was the younger son of one of those valuable members of society who rear a numerous and healthy race on a small farm. Both his parents died while he was young: his mother, however, had lived long enough to give him some little instruction, and what is very unusual, he actually learned to read and speak at the same time; his elder brother afterwards taught him to write.

At the age of seventeen we find him assisting his brother in the various occupations of husbandry. Indeed the little farm was altogether managed by the two brothers, without any assistance from servants. With men of liberality and discernment, it will constitute no small part of Mr. Anderson's merit, that such were his origin and such his early vocations.

In this obscure situation, from which common men never emerge, he found means to excite attention, and become, what may fairly be termed a *village prodigy*. At a very early period of life he had conceived an irresistible predilection for mathematics, and even made considerable progress in a science, with the name of which he was at that time most probably unacquainted. Accordingly, instead of a sedulous and unremitting attention to the calls of his station, young Anderson was seen strolling through the woods with a mathematical treatise in his hand, which he seemed rather to devour than peruse. He must have attained, indeed, an early proficiency in the elements at least; for while yet a boy, he transmitted answers to many questions and resolved several problems, which appeared in the "London Magazine" of 1777, and to those resolutions he had luckily affixed his name. This circumstance induced Mr. Bonycastle, who has since acquired much deserved celebrity as a mathematician, and now holds a respectable situation in the royal military academy at Woolwich, to make some enquiry concerning him. Being a native of the same county and his father residing in the vicinity of Weston, he had an opportunity, in the course of a

visit, during the winter of that year, to satisfy his curiosity. He accordingly sent him an invitation to pass a few days with him.

In the course of the first evening, with a view of discovering the bent of his genius, he read to him several passages from Shakespeare; but as nature had never designed him for a poet, he heard them with little or no emotion; he had become irretrievably a mathematician. In respect to every thing, which concerned the study with which he was so deeply enamoured, he was, on the contrary, extremely curious and listened with all imaginable eagerness and attention. From this commencement of their acquaintance, a congeniality of talents, sentiments and pursuits necessarily begat an intimacy, which, at length, ripened into a sincere and lasting friendship between these two worthy and able men. The fame of a youth, who, with scarcely any books, and no master, had acquired sufficient knowledge, in an abstruse pursuit, to resolve knotty problems, suggested through the medium of a periodical journal, at length began to be buzzed abroad, and some singular circumstances contributed not a little to extend his celebrity. The walls were covered with diaphrams, the barn doors were inscribed with geometrical figures, in short; every part of the little farm bore some vestige of scientific proficiency.

It may be curious to speculate on what would have been the fate of this young man, in different periods and countries. In the age of Galileo, he might, perhaps, have deemed himself happy to have escaped, like that great astronomer, with a rigorous confinement, and the enjoined penance of reciting once a week "the seven penitential psalms." Alas! even in Great Britain, or in New England, at present so greatly enlightened, he might have been accused of and punished for witchcraft, during the long night of Gothic darkness; for who but the "devil" complimented, at all times, with the possession of

unlimited knowledge could have instructed this uneducated boy in geometry? It was lucky for him, perhaps, that he was born towards the end of the eighteenth century.

Mathematics considered as an ultimate pursuit, has seldom been found a profitable one; and the same thing, which is certainly a reproach to mankind, may too frequently be said of the sciences in general. Hence, if it had not been for a mere accident on the one hand, and an extraordinary instance of public spirit on the other, Mr. Anderson would have been allowed to continue in a state of obscurity equally incompatible with his talents, his inclination or his deserts. Among others, who had been induced through a laudable curiosity to visit Weston, was a gentleman, who mentioned the circumstance with some degree of interest to his friend, the Rev. Mr. King, the munificent vicar of Whitchurch, a village near Aylesbury.—This gentleman, struck with the recital, paid a visit to Weston, and conversing with the youth became so well satisfied as to his talents, that he instantly formed the generous resolution of having him properly educated at his own expence, and accordingly sent him to a grammar school in the city of Oxford, and at the same time had him entered as a member of Waddam college. Within the walls of this celebrated university, young Anderson resided for a considerable time, and applied himself to his studies with unwearied assiduity and uncommon success. His benevolent benefactor having destined him for the church, he, in consequence of his recommendation took the degree of A. M. and entered into deacon's orders. But as a living was not easy to be procured, and the situation of a curate is far from being enviable, he proceeded to London in pursuit of employment, being determined to exonerate his excellent patron from the expence of his maintenance. Upon making application to an old friend to assist him in accomplishing his object, he was by him presented

to the master of a country academy, "who wished for a friend who *understood every thing*, and to whom he would give in return a most liberal allowance:" on enquiry, this *nonpariel* was expected to teach English, Latin, Greek, Mathematics, &c. to rise early, go to bed late, attend the boys in the play ground daily, and to go to church twice every Sunday, &c. for all which he was to receive the liberal salary of 25l. sterling, (111 dollars) per annum. On leaving the house, Mr. Anderson observed in that resolute tone of voice, which he only used upon extraordinary occasions, "that he would sooner ship himself for the West-Indies, and commence negro driver than submit to such a destiny."

But a better fate awaited him; for Mr. Bernard, a member of parliament, who was brother-in-law to his patron, and who had constantly evinced an unremitting zeal for his advancement, introduced him to Mr. (now lord) Grenville, who recommended him to Mr. Dundas, under whom he procured an appointment. At first, as his merits were not sufficiently known, his income was slender; but as soon as it was discovered that he was able to apply his mathematical knowledge to finance, he received a more liberal salary, and was appointed to the respectable situation of accomptant to the board of controul; in this office he conducted himself with the greatest honour and most indefatigable diligence. His death, indeed, may in some measure be attributed to his eagerness to fulfil his public duty, respecting the arrangement of the budget for 1796; for he had recourse to medicine, and even increased the dose presented by his physician to dispel what at first appeared a slight indisposition, in order that he might finish his calculation in due time. He was first attacked on Tuesday 26th April, and next day finding himself rather better he repaired to Whitehall, as usual; but was speedily obliged to return home, where he died on the Saturday morning following.

Thus died, in the 36th year of his age, George Anderson, who by the strength of his own genius, and the munificence of an early protector, without the adventitious aids of original wealth or family connections, struggled into celebrity and esteem, rose to respectable and confidential employment, and by his scientific attainments, and amiable deportment, became, in some measure, the architect of his own fortune.

He published but two works : First "Arenarius, a treatise on numbering the sand," being a translation from the Greek of Archimedes : Second a general view of the variations which have taken place in the affairs of the East India Company since the conclusion of the war in India, in 1784.



ANDRE (Major JOHN), a native of England, was born in 1741, and having early discovered an inclination to the army, was, previous to the 18th year of his age, gratified with a commission. Being a young man of an active and enterprising disposition, and of the most amiable and accomplished manners, he soon conciliated the friendship and esteem of his superior officers, from which circumstance he was rising so fast in military rank and reputation, that some time before the affair happened which brought him to an untimely and ignominious death, he was major and adjutant general to the British forces under the command of Sir Henry Clinton.

It would be foreign to our purpose to trace the various circumstances which were supposed to have induced the perfidious Arnold to turn traitor to his country. It is evident, however, that the scheme of giving up West-Point to the British had been in agitation for some time previous to its being detected *and frustrated* ; and that a written correspondence had, for that purpose, been carried on between Arnold and the unfortunate Andre, under the fictitious names of

Gustavus and Anderson. For the more speedy completion of the negotiation which was carrying on between Sir Henry Clinton and general Arnold, the Vulture sloop of war was afterwards stationed in the Hudson river, at such a distance from the American posts, as, without exciting suspicion, would serve for the necessary communication. The proper arrangements being made, a boat was sent at night from the shore to the Vulture to fetch major Andre, which brought him to the beach without the posts of either army, where he met Arnold: but day-light approaching, he was told that he must be concealed until the next night. With this view, he was conducted within one of the American posts, against his previous stipulation, intention and knowledge; and there he continued with Arnold during the whole day. The next night the boatmen refusing to conduct him back to the Vulture, which had shifted her position, he was obliged to concert his escape by land. He accordingly quitted his uniform, which he had hitherto worn under a surtout, for a common coat, and having assumed the name of John Anderson and received a passport from Arnold to go to the lines at White Plains, or lower if he thought proper, he being on public business, he pursued his journey on horseback towards New-York, past all the guards on the road without suspicion, and was much elated, as he proceeded the next day, with the thoughts of his having succeeded. But unhappily for him, though providentially for the Americans, he was intercepted by three of the New-York militia, viz. John Paulding, David Williams, and Isaac Vanwert; who, along with others, were out scouting between the outposts of the two armies. One of them springing from his covert, and seizing Andre's horse, the major instead of instantly producing his pass, asked the man where he belonged to, who answered *to below*. Andre suspecting no deceit said *so do I*: he then declared himself to be a British officer, and pres-

sed that he might not be detained, as he was upon urgent business : upon the other two coming up he discovered his mistake. The confusion that followed was apparent, and they proceeded to search him till they found his papers. He offered the captors a considerable purse of gold and a very valuable watch to let him pass, but they nobly disdained the temptation, by the fascinating offer of permanent provision, in addition of their conveying and accompanying him to New-York. They therefore conducted him to lieutenant-colonel Jamison the commanding officer of the scouting parties.

When Andre appeared before him, it was under the name of Anderson, which he supported, chosing to hazard the greatest danger rather than let any discovery be made, which could involve Arnold, before he had time to provide for his safety. With a view to the general's escaping, he requested that a line might be sent to acquaint him with Anderson's detention, and this favour Jamison granted from an ill-timed delicacy, and thus unthinkingly forewarned the traitor of his danger and afforded him time for his escape. The papers which were found in the Major's boot were in Arnold's hand writing, and contained exact returns of the state of the forces, ordnance and defences at West Point and its dependencies, with the artillery orders, critical remarks on the works, an estimate of the number of men that were ordinarily on duty, and the copy of a state of matters, which had been laid before a council of war, by the commander in chief, on the 10th of the month. These papers were inclosed in a packet to General Washington, accompanied with a letter from the prisoner, avowing himself to be Major John Andre, adjutant general to the British army, relating the manner of his capture, and endeavouring to shew that he did not come under the description of a spy. These were forwarded by Jamison. General Washington was then upon his return from Hartford, and the messen-

ger missed him by taking a different road from that on which the general was ; and from this circumstance, the letter to Arnold, informing him of Anderson's capture, reached him some hours before Washington knew any thing of the transaction. No sooner had he received it, than he hastened on board the *Vulture*, and made his escape to New-York.

On September the 29th, General Washington appointed a board of fourteen general officers, whom were general Green, the Marquis de la Fayette, and Baron de Steuben with the assistance of the judge advocate, John Lawrence, to examine into and report a precise state of Major Andre's case, and to determine in what light he ought to be considered, and to what punishment he was liable. Andre, disdain- ing all subterfuge and evasion, and studying only to place his character in so fair a light as might prevent its being shaded by present circumstances, voluntarily confessed more than he was asked, and sought not to palliate any thing relating to himself, while he concealed with the most guarded and scrupulous nicety, whatever might involve others. Being inter- rogated by the board, with respect to his conception of his coming on shore *under the sanction of a flag of truce*, he said, with a noble frankness of mind, that "if he had, he might certainly have returned under it." The board was exceedingly struck with his can- dour and magnanimity, and sufficiently shewed how much they felt for his situation : they treated him with such delicacy, at the opening of the examina- tion, as to desire him that he would not answer any interrogatory, which would at all embarrass his feel- ings. Every possible mark of indulgence, and the utmost attention and politeness were exercised to- wards him ; so that the major himself, deeply im- pressed with the liberality of their behaviour, declar- ed that he flattered himself he had never been illibe- ral, but that if there were any remains of prejudice in his mind, his present experience must obliterate them.

The board did not examine a single witness, but founded their report merely on his own confession. In this, after a recital of a few facts, they declared that major Andre ought to be considered as a spy from the enemy, and that agreeably to the law of nations, he ought to suffer death.

When his sentence was announced to him, he remarked that since it was his lot to die, as there was a choice in the mode, which would make a material difference to his feelings, he would be happy if it were possible to be indulged with a professional death. He made a second application by letter, in concise but persuasive terms: it was thought, however, that this indulgence, being incompatible with the customs of war, could not be granted; and it was therefore determined, in both cases, to evade an answer, to spare him the sensations, which a certain knowledge of the destined mode would inflict.

When he was led out to the place of execution, he bowed familiarly to all those with whom he had been acquainted, during his confinement: a smile of complacency expressed the serene fortitude of his mind; upon seeing the preparations at the fatal spot, he asked, with some emotion, "must I die in this manner?" He was told it was unavoidable: "I am reconciled to my fate," said he, "but not to the mode:" soon after, however, recollecting himself, he added, "It will be but a momentary pang," and springing upon the cart, performed the last offices to himself, with a composure which excited the admiration, and melted the hearts of all the spectators. Being told that the fatal moment was at hand, and asked if he had any thing to say, he answered, "nothing but to request, that you will witness to the world, that I die like a brave man." He died universally esteemed and regretted. The sympathy he had excited in the American army was, perhaps, unexampled under any similar circumstances.

The character of this brave, but truly unfortunate

officer, is thus copied from an extract of a letter, which appeared in the *Pennsylvania Gazette*, dated October the 25th 1780, of which colonel, (now general) Hamilton of New-York, is supposed to have been the author.

“ There was something singularly interesting in the character and fortune of Andre. To an excellent understanding, well improved by education and travel, he united a peculiar elegance of mind and manners, and the advantage of a pleasing person. It is said he possessed a pretty taste for the fine arts, and had himself attained some proficiency in poetry, music, and painting. His knowledge appeared without ostentation, and embellished by a diffidence that rarely accompanies so many talents and accomplishments, which left you to suppose more than appeared. His sentiments were elevated, and inspired esteem: they had a softness that conciliated affection. His elocution was handsome, his address easy, polite, and insinuating. By his merit he had acquired the confidence of his general, and was making a rapid progress in military rank and reputation: but in the height of his career, flushed with new hopes from the execution of a project, the most beneficial to his party that could be devised, he is at once precipitated from the summit of prosperity, sees all the expectations of his ambition blasted, and himself ruined.”



ANDROS (Sir **EDMUND**) a native of England, concerning whose birth and parentage we are uncertain, was, in the year 1674, appointed governor by the Duke of York, of the colony which bears his name, and of all his other territories in North America.

Previous to our taking notice of the first step of Sir Edmund's administration, it may be proper to observe, that the colony of New-York, which in the year 1614 was settled by the Dutch; had repeatedly

changed its masters; and that on July the 30th 1673, it was in the possession of the English: at that time several Dutch vessels having arrived within a few miles of the city, a captain John Manning, who had the command of the fort, treacherously made peace with the enemy, and surrendered the garrison without firing a shot: but the province being again restored to the English by the peace of 1674, and Sir Edmund having taken possession of the government, he called a court martial to try *Manning* for misconduct. The purport of the articles of accusation exhibited against him was, that on the 28th July 1673, although he had notice of the approach of the enemies fleet, he had not endeavoured to put the garrison in a posture of defence; but that, on the contrary, he had slighted such as offered their assistance: that he had struck his flag, even before the enemy were in sight of the garrison, which was then in good condition for resistance, and the men desirous to fight; and finally, that he had, in a base, treacherous, and perfidious manner surrendered the said garrison to the enemy, when he might easily have defended it.

This scandalous charge, which Manning, on his trial confessed to be true, is less surprising than the lenity of the sentence pronounced against him; it was this, that, though he had deserved death, yet, because he had since been in England, and seen the king and duke, it was adjudged, that his sword should be broke over his head in public, and himself rendered incapable of serving his Majesty in future in any public trust in the government.

This slight censure is, however, no proof that Sir Edmund was a man of a merciful disposition; on the contrary, the historians of New-England, where he was afterwards governor, justly transmit him to posterity under the odious character of a sycophantic tool of the Duke, and an arbitrary tyrant over the people committed to his care; for he knew no law but his own will, and that of his master.

In the year 1675, a clergyman, named Nicholas Renslaer arrived at New-York : he was recommended by the Duke to Sir Edmund, for a living in one of the churches at New-York or Albany, with a view, as was generally believed by the inhabitants, to serve the Popish cause. Mr. Niewenhyt, minister of the church at Albany, disputed his right to administer the sacraments, because he had received an episcopal ordination, and was not approved of by the classis of Amsterdam, to which the Dutch churches then held themselves subordinate. In this controversy the governor took the part of Renslaer, and, accordingly, summoned Niewenhyt before him, to answer for his conduct. This minister was treated with marked contempt, and so frequently harassed by fruitless and expensive attendances before the council, that the dispute became interesting, and the greater part of the people resented the usage he met with. Sir Edmund, at last, becoming fearful that a great party would rise up against him, was compelled to discontinue his ecclesiastic jurisdiction, and to refer the controversy to the determination of the consistory of the Dutch church at Albany.

If Sir Edmund's administration, at New-York, appears to be less exceptionable than while he commanded at Boston ; it was through want of more opportunities to shew himself in his true light ; the main course of his public proceedings, during his residence in the province, being spent in the ordinary acts of government, which then principally consisted in passing grants to the subjects, and presiding in *the court of assizes*. Near the close of his administration in New-York, he thought proper to quarrel with Philip Carteret, who, in 1684 exercised the government of East-Jersey. Andros having disputed his right, bro't him to the city as a prisoner ; for which, it is said, he lost his own government : but whoever considers that Sir Edmund was immediately preferred to be go-

vernor at Boston, will rather believe that the Duke superseded him for other reasons.

He arrived at Boston December 20th 1686, where on account of the report of his tyrannical conduct in New-York, he was greatly dreaded by the people ; the beginning of his administration, however, gave them reason to hope that his conduct had been misrepresented. He made high professions of regard to the public good ; directed the judges to administer justice according to the custom of the place ; ordered the former established rules, with respect to rates and taxes, to be observed ; and declared, that all the colony laws, not inconsistent with his commission, should remain in full force.

But Nero concealed his tyrannical disposition for more years than Sir Edmund and his creatutes did months : for it was not long before the case of some persons, who deemed themselves oppressed, came under consideration, and one of the council told them "that they must not think the privileges of Englishmen would follow them to the end of the world." This expression gave an alarm through the government, which was never forgotten.

One of the first acts of his power was to restrain the liberty of the press : his regulations, with respect to matrimony, were still more greivous ; for none were allowed to marry, except they entered into bonds with sureties to the governor, to be forfeited, in case there should afterwards appear to have been any lawful impediment. He likewise considered the congregational clergy as mere laymen, and wished that no marriage should be deemed valid, unless celebrated by a minister of the church of England : altho' there were then only two or three of that denomination in the province, at the same time, the people were even threatened that public worship, in the congregational way, should not be tolerated. They were, likewise, threatened with punishment if they

should contribute any thing towards the support of a non-conforming minister.

To the many other arbitrary acts of Sir Edmund's administration, it may likewise be added, that the fees of office, which, under the charter government, had been very low, were in his time, raised to a most exorbitant height. The very clerk to his secretary, by his extortionate demands, made an income of 1000l. sterling per annum (4440 dollars) a sum, which, if we consider the great value of money at that period, might, perhaps, be equivalent to six times the amount at the present day.

In short, the whole of Sir Edmund's proceedings were such as to shew, that he was perfectly devoted to all the capricious and arbitrary measures of his weak and biggotted master, king James II. The people of New-England, however, had left their native country, with a view to enjoy, in the wilds of America, those civil and religious privileges, of which they had been so unjustly deprived at home. They were highly animated with the love of liberty, and in its defence were both resolute and courageous. It is, therefore, by no means to be wondered at, that Sir Edmund had drawn upon himself the universal odium of the inhabitants, who were now only waiting for a convenient opportunity to hurl their oppressor from his seat. The revolution which happened in England, in 1688, when James abdicated the throne, and king William succeeded, afforded them the long wished for opportunity. Accordingly in April 1789, Sir Edmund, with a number of his associates were seized by the people, and made prisoners, and the government in the mean time entrusted to the care of a number of the most respectable inhabitants, who assumed the title of "a council for the safety of the people and conservation of the peace."

In February, 1690, Sir Edmund, with a number of his adherents, were by an order of king William, sent over to England for trial, and about the same time several gentlemen were dispatched by the gene-

ral court, to substantiate the charges, which had been adduced against them.

But here the king's councils were reduced to a most perplexing dilemma. On the one hand, if they condemned Sir Edmund's administration, it might seem to sanction the conduct of the people, and be made use of as a precedent, to authorize insurrection and rebellion at some future period, when circumstances did not render it necessary to have recourse to so desperate an expedient. On the other hand, if they should approve of his administration and censure the proceedings of the colonists, it would be reprobating the very measure, which they themselves had pursued in bringing about the revolution in England. It was, therefore, deemed most expedient to dismiss the business without coming to a final decision. The people were accordingly left in a full enjoyment of their freedom; and Sir Edmund, notwithstanding that the opinion of his guilt was confirmed by the voice of the whole colony, had so much influence with the court, as to be appointed governor of Virginia, and there he died, soon after his arrival.



ANELLO (THOMAS) vulgarly called **Massaniello**, was a fisherman of Naples, born in 1623. The kingdom of Naples was, at that time, subject to the house of Austria, and governed by a viceroy. The Neapolitans had supported that government with great liberality, and cheerfully submitted to many burthensome taxes; but, in 1646, the necessities of the king requiring a further donative, a design was formed to lay a fresh tax upon all manner of fruits. The people being exasperated at this imposition, came to a resolution to disburthen themselves, not only of this, but likewise of all other exactions. They, accordingly, made their grievances known to the viceroy, who promised to take off the taxes of which they complained; but the farmers, to whose interest

this measure would have been prejudicial, found means to dissuade him from complying with his promise, by representing, that all the clamour was made by a wretched rabble not worth regarding.

Thomas Anello, then in the twenty-fourth year of his age, lived in a state of obscurity, being only a common fisherman, dressed in a shabby manner, and generally going barefoot. This man resided in a corner of the great market-place, at Naples, and observing the murmuring of the people, he went among the fruit shops in that quarter, advising his acquaintances, that they should come, next day, to the market, united in a determination to buy no more taxed fruit of the country fruiterers.

The shopkeepers observing his instructions, there happened a great tumult between them and the fruiterers, which, the regent of the city sent Anclerio, one of the public officers, with orders to quell; among the fruiterers was a cousin of Anello, who was peculiarly vociferous in his attempts to inflame the people; he saw that he could sell his fruit only at a low price, which, when the tax was paid, would scarcely quit cost. Hereupon he emptied his baskets in the street, crying out "God gives plenty, and the government a dearth. I care not a straw for this fruit, let every one take of it:" crowds of boys, who had been collected for the purpose, eagerly ran to gather the fruit, whilst Anello rushed in amongst them crying "no tax, no tax." In the mean time, Anclerio having threatened him with whipping and the gallies, was so severely handled by the populace that he was glad to save his life by a precipitate retreat.

Upon this success, the people flocked to the market-place in innumerable multitudes, exclaiming aloud against their intolerable grievances, and avowing their determination to submit to them no longer. The fury still encreasing, Anello leapt upon one of the highest tables amongst the fruiterers, and harangued the crowd, comparing himself to Moses,

who delivered the Egyptians from the rod of Pharaoh to St. Peter, who had been a fisherman as well as himself, and had, notwithstanding his obscure situation, rescued the world from the slavery of Satan, at the same time promising them a like deliverance from their oppressions, and protesting his readiness to lay down his life in so glorious a cause. By a frequent repetition of these and similar expressions, he inflamed the minds of the people to such a degree, that they seemed cheerfully disposed to co-operate with him in whatever measures he might think proper to adopt.

Their first object was to destroy all the toll houses, together with the moveables which they contained, particularly their books and papers, and having accomplished these objects without meeting with any opposition, they assumed more boldness, and made towards the palace of the viceroy, where they cried out aloud, that they would not only be free from the fruit tax, but likewise from all others, particularly that on corn. The viceroy endeavoured, by fair promises and assurances of redress, to persuade them to disperse; but, as he found it impossible to soothe them into a compliance with his wishes, he fled for shelter to the church of St. Lewis

After the departure of the prince, the people finding themselves without a head, appointed Anello to be their leader and conductor, who accepted the charge, and by his spirit and good sense so gained upon their affections, that they readily obeyed him, in all things, as their supreme commander: a stage was erected in the middle of the market-place, where he, with his counsellors, gave public audience, received petitions, and gave sentence in all cases, both civil and criminal. He had now no less than 150,000 men under his command, besides an immense number of women, who, like so many Amazons, appeared with arms of different sorts. A list was made out of about 60 persons, who had farmed the taxes, or

been concerned in the custom houses, and, as it was said they had enriched themselves by the blood of the people, an order was issued that their houses and goods should be burnt ; this order was accordingly executed, with so much regularity, that no one was suffered, with impunity, to carry away even the most trifling article ; indeed many, who had trespassed in this respect, were, by command of Anello, hanged by the public executioner.

In the midst of these tragical scenes, the viceroy was studying every method to appease the minds of the people : he solicited the archbishop, of whose attachment to the government he was well assured, and for whose parental care and affection for them the people had no doubt, to persuade Anello to convoke all the leaders of the people together ; and great hopes were entertained, that a happy conciliation would be the result of an interview between them. In the mean time, however, five hundred banditti entered the city armed, on horseback, under pretence of having come for the service of the people, but in reality, as it afterwards appeared, for the purpose of destroying Anello ; for they discharged several shots at him, some of which very narrowly missed him. This immediately put a stop to further negotiations, as it was strongly suspected that the viceroy was concerned in the conspiracy. The streets were, accordingly, barricadoed, and orders given that the aqueducts leading to the palace, to which the viceroy, and all the principle officers of state had now retired, should be cut off, and that no provisions, except some roots and herbs, should be carried thither. In this extremity, the viceroy again made application to the archbishop, to assure the people of his sincerity and good intentions towards them, his abhorrence of the design of the banditti, and his determination to use all his authority to bring them to condign punishment. The treaty being, by these means, again renewed, was soon brought to a conclusion, and every

thing conceded to the people which they had desired. On this occasion, it was thought proper that Anello should visit the viceroy in state ; he accordingly gave orders that all the streets leading to the palace should be cleanly swept, and that the windows and balconies should be hung with the richest tapestry. He threw off his mariner's habit, dressed himself in cloth of silver, with a fine plume of feathers in his hat, and mounted on a prancing steed, with a drawn sword in his hand went on, attended by fifty thousand of the choicest of the people.

Having, at this conference, accomplished all that was wished, he ordered the people to withdraw, who gave the most convincing proof of their obedience, by vanishing, as it were, in a moment. On the Sunday following, the capitulations were solemnly sworn to, in the cathedral church, to be observed forever, when Anello declared, that, having now gained his honest designs, he would return again to his former occupation. Had he kept this resolution, he might have been justly ranked amongst the greatest heroes, and most disinterested patriots : but being instigated by fear, the solicitations of his wife and kindred, or the love of power, the sweets of which he had already tasted, he still continued his authority ; and what is worse, exercised it in so capricious and tyrannical a manner, that his best friends began to be afraid of him.

He seems, indeed, to have fallen into a phrenzy, which might naturally enough have been expected by his sudden elevation, his care and vigilance, (for he seldom either eat or slept during the whole transaction) and by his immoderate use of strong liquors, to which he gave himself up upon this occasion. Four hardy persons, at last, took an opportunity of assassinating him ; upon which the government reassumed its former functions.

From this well authenticated instance of so obscure and illiterate an individual as Anello, having by means

of popular discontent, subverted the government of his country, some useful and salutary lessons may be conveyed not only to magistrates, but likewise to the great mass of a people. It may convince the former; that when laws have been enacted which excite universal odium, it is best to repel them and substitute others, which may be less exceptionable in their stead; as in case of their continuing in force, the multitude become exasperated, and want nothing more than a daring leader to give them the means, not only of throwing the whole community into a state of distraction and uproar, but also of annihilating the whole power of established government; and it may, at the same time, teach the people, that when redress of grievances can be obtained by a temporary forbearance, it is infinitely preferable to the alternative of force; that direful calamities are the general attendants of insurrections, by which, if the desired object should be accomplished, the price frequently exceeds the real value; that if they should even get rid of the government, by which they supposed themselves aggrieved, they have nothing to hope from another, formed in the midst of tumult and distraction: and, in fine, in order that any free form of government should be permanent, that it must result from the voluntary choice of the people, after a calm and deliberate investigation.



ANSON (GEORGE) whose merit and good fortune, as a naval commander, exalted him to the rank of nobility, was born at Shugborough manor, in Staffordshire, England, 23d April, 1697. The navy being Mr. Anson's choice, he went early to sea; and on the 19th of May, 1716, was advanced to be second lieutenant of his majesty's ship the Hampshire. The first command to which he was appointed, was that of the Weazle sloop, 19th June, 1722; and on the 1st of February 1724, he was pro-

moted to be captain of the Scarborough man of war. In this vessel he was soon afterward ordered to South Carolina ; on which station he continued for three years : and during his residence in that province, he erected a town called Ansonburg, and gave name to a county, which is still called Anson county. After his return from his settlement in South Carolina, he always spoke with much satisfaction, both of that country and its inhabitants : And it was no doubt owing to that circumstance, as well as on account of the property which he had acquired there, that the ministry, by whom he was deservedly held in high estimation, wishing to gratify him, thought proper, twice after that period, to place him on the South Carolina station. His last stay in that Province, was from April, 1732, to the spring of 1735, when he was recalled ; and immediately after his return, payed off at Woolwich.

Mr. Anson's conduct, in his various situations and employments, had produced so favourable a character of his capacity and spirit, that, when in the war which broke out with Spain in 1739, it was determined to attack the Spanish settlements in South America, and by this means to affect them in their most sensible parts, he received the command of five ships, a sloop, and two victuallers, which were equipped to annoy the enemy in the South Seas, and to co-operate with admiral Vernon, across the isthmus of Darien : an expedition, the principal object of which failed by the unaccountable delay in fitting him out. He sailed however, from St. Helens 18th September, 1740—doubled Cape Horn in a dangerous season—lost by far the greatest part of his men by the scurvy, and with only one remaining ship, the Centurion, crossed the great Pacific Ocean. If no considerable national advantage resulted from this voyage, Commodore Anson made his own fortune and enriched his surviving companions by the capture of the Manilla galleon ; which after being

in quest of for a long time, he had the good fortune to come up with on the 30th of June, 1743. When the two vessels came in sight of each other, the Spaniard was so far from attempting to evade an engagement, that he bore down upon the Centurion, with the express determination of giving battle. The action commenced about noon, and continued for several hours with great obstinacy on both sides. Such, however, was the superior skill of the Commodore, in his mode of attack, and the irresistible bravery of his valiant crew, that the Spaniard was at last compelled to surrender, after having 69 men killed, and 84 wounded; whilst the loss of the Centurion was only two killed, and 17 wounded; all of whom, except one, recovered. To the honor of the victors, it ought likewise to be mentioned, that the galleon was considerably larger than the Centurion; superior in point of metal, and manned with 550 persons, whilst her antagonist had not half that number; and these too, in a great measure worn out by sickness and fatigue of every species.

After this enterprize, he returned to Canton; from whence he embarked for England, by the Cape of Good Hope; and having completed his voyage round the world, he came safe to an anchor at Spithead, on the 15th of June 1744. The perils with which he had so often been threatened, pursued him to the last, for on his arrival in England, he found that he had sailed through the midst of a French fleet, then cruising in the channel, from which he had the whole time been concealed by a fog. Thus was this expedition finished, when it had lasted three years and nine months, after having by its event strongly evinced this important truth, that though prudence, perseverance and intrepidity united are not exempted from the blows of adverse fortune; yet in a long series of transactions, they

usually rise superior to its power, and in the end rarely fail of proving successful.

Mr. Anson, upon his arrival, was justly loaded with honour ; and the meanest sailor who had shared in all the dangers and distresses of his enterprises, had not only the satisfaction of having contributed to humble the pride of the enemies of his country, but of being made rich with the spoils, the amount of which exceeded one million sterling (4,440,000 dollars). This squadron, likewise, did considerable damage to some of the most valuable Spanish settlements in South America.

Within a few days after his return, he was appointed Rear Admiral of the Blue, and one of the Lords Commissioners of the Admiralty. In April, 1745, he was made Rear Admiral of the White ; and in the following year he was raised to the rank of Vice Admiral. In the latter end of 1746, and the beginning of 1747, he commanded the squadron in the channel service ; but as intelligence had been communicated to the enemy, of his station and intention, he had no opportunity of effecting any thing. However, being again employed in the same service, in the ensuing spring, he on the 3d of May, being on board the Prince George, of 90 guns, in company with Admiral Warren, and 12 other ships, intercepted, off Cape Finisterre, a powerful fleet bound from France to the East and West Indies, when by his valour and conduct, he again enriched himself and his officers ; and at the same time strengthened the British navy, by taking 6 men of war, and four East-Indiamen.

For these eminent and signal services, King George II, was pleased, on the 13th of June following, to raise Mr. Anson to the dignity of an English Peerage, by the style and title of Lord Anson, Baron Soberton in Hampshire ; and his Lordship made choice of a motto, very happily suited to the dangers he had gone through, and the successes he had met

with : “ *Nil desperandum* :—Nothing is to be despaired of.” On the 12th of June, 1751, he was preferred to be first Commissioner of the Admiralty, and in the years 1752 and 1755, he was one of the Lords justices of the kingdom, during his majesty’s absence. The squadrons fitted out in the last mentioned year, on the prospect of a war with France, were got ready with a dispatch heretofore unprecedented ; and this was, no doubt, greatly owing to the unremitting exertions and assiduity of his Lordship.

On the 16th of November, 1756, Lord Anson, upon a change of administration, resigned his post as first Commissioner of the admiralty ; but having again resumed it on July 2d, 1757, he continued in that station till his death, which happened at his seat in Hertfordshire, 6th June 1762.

As to the admiral’s disposition, he was calm, cool, steady, persevering and intrepid : but he is reported to have been frequently a dupe at play, from which, as well as other circumstances, it was well observed, that “ though he had been round the world, he had never been in it.” No performance ever met with a more favourable reception than “ *Anson’s Voyage round the World* ;” which was written by his Lordship’s chaplain, Mr. Walters. Four large impressions were sold off within twelve months after its first publication. It has likewise been translated into most of the European languages, and still supports its reputation.



ANTONIETE (MARIE) was the daughter of the Emperor Francis I. of Germany, and the celebrated Marie Theresa. She was born at Vienna, 2d Nov. 1755, and on the 16th May, 1770, was married to the Dauphin of France who, upon the death of his grandfather, ascended the throne under the title of Louis XVI.

For a number of years after her marriage, she as

well as her husband were uniformly treated with that esteem and respect almost bordering upon adoration, which had for ages distinguished the conduct of the French nation towards their sovereigns. A variety of circumstances, however, at length combined to change their love and affection into the most direful hatred, and to precipitate the unfortunate Louis and his family from the most elevated pinnacle of human grandeur, into an abyss of the most deplorable distress and ruin.

To place the character of Antoniette in a just and impartial point of view, is a task attended with peculiar difficulty, for during the violence of such a revolution as that by which France has been so terribly agitated, the clamours of party are so extremely loud as to render it almost impossible to hear the still voice of truth. All, therefore, which can be expected from us, in this sketch, is a brief narrative of those incidents, which more immediately tended to the destruction of that princess, and also to that of the monarchy of France, both of which events are almost inseparably blended together.

To men of reflection, it need scarcely be observed, that the share which Louis took in bringing about the independence of America, originated rather from a wish to humble the pride of Great Britain, than from any sympathy towards the sufferings of the American colonists. The issue, however, terminated fatal to himself and family; for the French soldiers having imbibed new ideas on the nature of government, during their residence in America, disseminated them widely on their return to their native country: the press teemed with publications on the prodigality of the court, and the unalienable *rights of man*; whilst, at the same time, the national debt had become so enormous as effectually to clog the wheels of government, and to render it impossible even to pay the interest. In short, every appearance indicated the approach of a threatening storm, from

which, it was more than probable, that a new æra would succeed in the history of France.

With a view to ward off the blow, the court had recourse to the expedient of convening the States General, an assembly, which, though formerly deemed a component part of the French government, had fallen into disuse from the year 1614. This body, accordingly, met at Paris, 5th May, 1789, and was scarcely organized before the court was alarmed to find, that the members, instead of confining themselves to the subject of finance, had begun to investigate the abuses of government, and to devise plans for curtail- ing the royal prerogative. They were, therefore on the 20th of June following, repulsed from the door of their usual place of meeting, by an armed force.

To this coercive and highly unpopular measure, it was generally believed, that Louis himself was natu- rally opposed. It was, however, well understood, that the high spirit of his consort was severely wound- ed by the diminution of the regal authority. What- ever opposition had occurred from the throne, was, therefore, attributed to her councils, which had, for a long time, been said to preponderate in the cabinet of France. Hence she was viewed, by the nation, with extreme jealousy and suspicion.

But a circumstance soon after occurred, which, as it shewed beyond a doubt, that the queen was averse from the new order of things, confirmed the distrust of the people, and contributed greatly to increase that disgust and odium, into which, for herself, she had now so unfortunately fallen. The regiment of Flan- ders had been called to Versailles, for the purpose, as was pretended, of preserving the public tranquilli- ty. Soon after their arrival, the garde du corps, or household troops of the king, had invited the officers of that regiment to an entertainment, at which sever- al officers of the national guards were likewise pre- sent : even a number of common soldiers, particular-

ly of the Swiss guards, were admitted into the saloon where the feast was prepared : liquor was plentifully supplied : the health of the king, queen, and dauphin were drunk, whilst that of the nation was rejected, and the music, instead of performing those airs which were then most in vogue, struck up the tune of " O Richard ! O mon roi ! " and such others as were best calculated to rouse the guests to a spirit of sympathetic enthusiasm, in favour of fallen royalty. Towards the end of this ill timed feast, several of the attendants of the queen were, likewise, busied in distributing amongst the soldiery, a number of white cockades, which, during the moments of intemperance, they received with eagerness, whilst, at the same time, they trampled under foot the national cockade, which was considered as the emblem of attachment to the new constitution. This happened on the first October 1789.

A transaction accompanied with so little secrecy could not long escape general notice. Indeed the feast had been scarcely finished, when all the particulars were related at Paris under the most aggravated circumstances. The public mind already much agitated, was thrown into a ferment too great for the constituted authorities to controul. Hence, on the morning of the sixth of October, about forty thousand people, consisting chiefly of abandoned women and the very dregs of Paris proceeded in a tumultuous manner to Versailles, where, after having committed numerous excesses in the hall of the National Assembly, they repaired to the Palace, and attempted to force their way to the apartments of the queen, whom they abused with the most hideous imprecations, as the author of all their calamities. The door of the royal chamber happened, at that time, to be defended by one Miomandre, a garde du corps, who, at the most imminent danger of his own life, bravely opposed himself to the fury of this frantic banditti, till her majesty was removed to a place of safety. In

the mean time, the Marquis de la Fayette, commander of the national guards, having heard of these disgraceful riots, hastened to the palace with an armed force, upon whose appearance, quiet was restored for a moment ; but the people could not be prevailed upon to return to their respective homes, till the unfortunate monarch had agreed to change his residence from Versailles to Paris. It ought not to be omitted, that the ostensible reason for these alarming outrages was the great dearth of provisions, which then pervaded every part of France, but more especially the capital ; and that the rabble incessantly reproached the court, particularly the queen, as the authors of that scarcity, which the hand of Providence had inflicted.

The situation of the royal family, whose will had formerly been considered as the sovereign law, must have, no doubt, been peculiarly unpleasant, after their removal to Paris : hence we need not be surprised, if they endeavoured to elude the vigilance of their guards, and to make their escape : all their motions, however, were watched so narrowly, that they could not effect their purpose, till the night of the 20th June 1791, when they left the palace privately, and proceeded with the utmost dispatch towards the frontiers of the kingdom ; where it was supposed, they intended to erect the royal standard, and by means of their own friends, and a number of foreign mercenaries, to dissolve the national assembly, and to restore to the crown of France that unbounded authority which it had formerly possessed. They had proceeded on their journey as far as Varennes, a place about 176 miles from the capital, where they were known and intercepted.

On this unexpected event, the king addressed himself to the magistrates with great emotion, telling them, that "he had fled from Paris to avoid the poinards and bayonets with which he was surrounded ;" and that as he meant only to proceed to Mont-

medy, in quest of liberty and safety, he entreated them not to impede him: the queen also, with tears, besought those around her to save her and her children, but they were inexorable. The royal family was accordingly escorted to Paris, by a considerable body of the national guards, where they arrived on the 25th following without occasioning any disturbance. On the 3d September, the new constitution was presented to his majesty and accepted: still, however, his sincerity was greatly questioned, and as heretofore, every part of his official conduct, which was deemed erroneous, was attributed to his wife.

Whatever respect might have been paid to the cause of royalty throughout the provinces, it is certain, that by the beginning of August, it had universally lost ground in the metropolis. We accordingly find, that on the 3d of that month, a vast number of citizens appeared at the bar of the assembly, demanding the deposition of the king. The proposal was at first resisted; but being followed by others of the same nature on the 6th and 7th, the assembly at length determined to come to a decision on this difficult and dangerous subject; and the fatal 10th of August was fixed on for the decision.

At an early hour of that day the numbers which appeared before the gates of the palace were incalculable; hence the danger to which the royal family and their adherents was exposed, was deemed inevitable. About 8 o'clock, it was announced to the king and queen, that the national guards were not to be depended upon, for that instead of defending the palace, if it should be attacked, they would join the assailants: that the number of the insurgents was so great that it would be insanity to oppose them, and that their only chance of safety was to repair to the national assembly. The queen, whose force of mind, was generally more disposed to resistance than submission, opposed their proposal with vehemence, exclaiming, that "sooner than remove, she would be

nailed to the walls of the palace ;” but the habitual gentleness of the king induced him to comply.

The dreadful massacre, which ensued is too well known to need repetition : streams of blood defiled the palace of the Thuilleries from the roof to the foundation, and the helpless victims were immolated in one common destruction : but who were the aggressors, it is not for us to determine. The authority vested in the king by the constitution was now suspended, and the royal family conducted as prisoners to the tower of the temple.

The period at last arrived, which was to accumulate the sufferings of the wretched Antoniette. Her husband, was, on the 11th December 1792, brought to trial : and on the 21st January 1793, he suffered on the scaffold.

On the night of the first of August following, two municipal officers repaired to the temple ; and a little before midnight announced to her majesty, the decree, which ordered her removal to the Conciergerie, one of the vilest prisons in Paris. She was in bed ; they insisted on her rising, and, at her request, withdrew while she dressed herself. After having got herself ready, and packed up in a small bundle, a few changes of dress, she solicited to have an interview with her daughter and madame Elizabeth, which was granted, but not without some hesitation. The interview, as might have been expected, was highly interesting, and their grief so excessive as almost to deprive them of the power of utterance. The queen, however, during the whole of this distressing scene, preserved the most unshaken fortitude ; and at last, when bidding them a final adieu, accosted her daughter in the following remarkable manner, “ my daughter, thou knowest thy religion ; thou oughtest to have recourse to its solace in every situation of life ;” She then desired to see her son, but her request was refused : on this, she took her bundle under her arm, descended the stairs and entered a

hackney coach, in which she was conducted to the other prison.

The apartment appropriated for her abode in this gloomy mansion, was a cell, which was half underground, only eight feet square, and miserably furnished with a hard straw bed and very thin covering. In this wretched and uncomfortable residence, lived, for upwards of two months, the fallen queen of France, for whom, only a few years before, the most superb apartments of the most gorgeous palaces in the kingdom, would not have been deemed sufficiently magnificent.

But a period to her sufferings was now fast approaching; for on the 14th October, she was brought before the jury of the revolutionary tribunal, from whose sanguinary decisions, during Robespierre's reign of terror, few of the accused were ever permitted to escape. The act of accusation against her sets forth, amongst other things, that she had communicated to the enemy plans of the campaign and other intelligence; that the affair of the 10th August was the consequence of a horrible conspiracy against the nation, formed by her intrigues; and, that to promote her views, she had kept the Swiss guards in a state of intoxication; that, on that day she presented the king with a pistol, saying, "this is the moment to shew yourself;" and on his refusing it, called him "coward:" that she was also a principal agent in the internal war, with which France was then distressed. But the last charge was by far the most infamous and incredible, viz. that "forgetting her quality of mother, and the limits prescribed by the law of nature, she had not hesitated to prostitute herself to her own son."*

In answering to these various charges, she passed over this last in silence. Upon one of the jury, a second time demanding an answer, she collected herself with proud indignation, and said, "I remain-

* He was not then nine years of age.

ed silent on that subject, because nature holds all such crimes in abhorrence :” then turning to the auditory with animation, exclaimed, “ I appeal to all mothers, who are present in this auditory, if such a crime be possible !”

When she heard the sentence of death pronounced, she did not shew the smallest alteration in her countenance, and left the hall without saying a word, either to the judges or people. This happened about 4 o'clock, on the morning of the 16th : about half past 11 of the same day, she was conveyed from the prison to the place of execution, in a common cart, with her hands tied behind her back accompanied by the executioner on her right, and a constitutional priest on her left hand. An immense number of people crowded the streets, shouting “ vive la republique, abas la tyrannie.” She ascended the scaffold with precipitation, surveyed the fatal instrument, by which her husband had perished, in an attitude expressive of dignity and fortitude, and after looking round her firmly on all sides, submitted her head to the block.

Thus fell Marie Antoniette, the unfortunate queen of France, in the 38th year of her age. Concerning her character, it is extremely difficult to say any thing with precision, for reasons which we have assigned already. Her enemies represent her as one of the most vile and depraved of her sex : whilst her friends, anxious that her conduct should be placed in the most favourable point of view, wish her to be considered as an unfortunate, but truly amiable woman. Let us, therefore, endeavour to divest ourselves of prejudice, and attend, with impartiality, to what is advanced on both sides.

We shall begin with the opinion of the Rev. Dr. Hunter, a Scottish Presbyterian clergyman, in London, the excellent translator of a work entitled “ Studies of Nature” &c. a gentleman highly esteemed in the republic of letters, and with whom, in the present instance, a great part of mankind coincide in

sentiment ; but with how great reason we shall not pretend to determine. After speaking of the queen of France, as "the vilest of women," he expresses himself in the following bold and peremptory manner : "It is notorious," says he, "to all Europe, that the lewdness, the pride, the prodigality, the ambition of this bad woman filled up the measure of moral depravity among the higher orders in France ; embroiled the two hemispheres in the horrors of war ; and ruined her country, ruined her husband, ruined herself, ruined her posterity."

If the above be admitted as a true character of this unfortunate woman, the severity of her sufferings will scarcely be considered as a punishment commensurate to the enormity of her guilt ; and we shall be so far from regarding her as a sufferer entitled to commiseration, that we will rather view her as a wretch, who, by committing crimes of the deepest die, had sunk herself far beneath the level of human nature. But before we implicitly acquiesce in a decision, which so severely stigmatizes the memory of the dead, justice demands, that we should examine the substance of what her friends have advanced in her favour.

Whilst her warmest advocates admit, that the habits of her life were only similar to what was customary at court ; they observe, that if they were vices, they were not hers. Her intrigues in politics were no more than had been usual for several ages ; and the court, in which she practised, was, undoubtedly, the most corrupt and intriguing in Europe.

But the most important accusation against her is matrimonial infidelity, and this charge is supported by assertions so numerous, that individuals are fearful of expressing doubts on a subject, which seems so strongly advanced. The nature of the charge resists the demand of evidence from those who detail it : yet it might be supposed from the number of instances adduced, (for there was hardly a courtier of figure, or a traveller of

consequence, who was not ranked amongst her favourites), that some proofs would, in the course of the revolution, have come to light. But even on her trial, though the fact was alledged, in the most indecent terms, the proof was not attempted. The circumstantial evidence is decidedly on the other side; for if we lay no stress on the fortitude and courage with which the queen, in the most trying situations, fulfilled the duties of wife and mother, still it appears impossible that she should have been beloved, as she was, by her husband, had a single fact adduced against her been true, or the suspicion in any wise founded: that she could have conducted her intrigues in private, is at least highly improbable; because, from the moment of her arrival in France, to that of her death, she was surrounded by enemies and spies. If, therefore, the slightest of these accusations had been true, is it possible, that she could have retained to his last hour, the warmest affections of her husband; or could she, in such a case, have so fully possessed the esteem and affection of her sister-in-law, Madame Elizabeth, that on the celebrated 20th of June, she offered her own life for her protection. To this we may add, that if her enemies were so fully bent upon her destruction, as to adduce the absurd and incredible accusation of incest with her own son,—a crime at which nature revolts with horror, and, which, when we consider his infantile years, it was impossible to commit, may we not suppose, that many of the other charges advanced against her, proceeded from motives equally base and malicious; and that though she may have been guilty of many improprieties, nay, even faults, she could never have been that abandoned and vicious woman, which her enemies have, with so much pains, laboured to represent her.



ANTONIUS (MARCUS) *the Triumvir*, was son of *Antonius Creticus*, by *Julia*, a noble lady of

great merit. Losing his father when young, he launched out at once into all the excesses of riot and debauchery, and wasted not only his patrimony, before he put on the manly gown, but also contracted a debt to the amount of 222,000 dollars. He afterwards went abroad to learn the art of war, under Gabinius; who gave him the command of his horse in Syria, where he signalized his courage, in the restoration of Ptolemy king of Egypt.

From Egypt, instead of going home, where his debts very probably might not suffer him to be easy, he went to Cæsar into Gaul; and after some stay there, being furnished with money by him, he returned to Rome, to sue for the Quæstorship. In this suit he succeeded, and afterwards obtained the triumviate; in which office he was amazingly active for Cæsar, who when he had made him self master of Rome, gave Anthony the government of Italy, with the command over the legions there, in which post he gained the love of the soldiery. But what was more to his honor, he assisted Cæsar so successfully, that in two instances, particularly when Cæsar's army had been put to flight, he rallied the scattered troops, and gained the victory.

After the defeat of Pompey, at Pharsalia, Cæsar, as an acknowledgment of Anthony's great services, made him master of the horse; in which station he behaved in the most arbitrary manner: and this circumstance, together with his dissolute life, (for he was a notorious drunkard) was the reason why Cæsar, the next year, did not admit him as his colleague in the Consulship. He, however, consented to his being elevated to that office two years afterwards.

Upon the death of Cæsar, Anthony was terribly frightened, and hid himself during the night under the disguise of a slave. But hearing that the conspirators were retired to the Capitol, he assembled the Senate, as Consul, to deliberate upon the present

situation of the Commonwealth. Here Cicero moved for a decree of a general amnesty, or act of oblivion for all that was passed ; to which they unanimously agreed. Anthony dissembled well, for it was nothing but dissimulation : he seemed to be all goodness ; talked of nothing but healing measures : and, for a proof of his sincerity, moved that the conspirators should be invited to take part in their deliberations, and sent his son as an hostage for their safety. Upon this, they all came down from the Capitol ; and to crown the joy of the day, Brutus supped with Lepidus, as Cassius did with Anthony. Anthony is said to have asked Cassius, during supper, " whether he still wore a dagger under his gown." " Yes," replied Cassius, " and a very large one, in case you invade the sovereign power." This declaration was what Anthony aimed at : and as the event shewed, he pursued his measures with the greatest address. He procured a public funeral for Cæsar, and took that opportunity of haranguing the populace in his favour : and he inflamed them so against the conspirators, that Brutus and Cassius were forced to leave the city. He made a tour through Italy to solicit the veteran soldiers, having first secured Lepidus, to whose views the army was greatly attached : and upon his return home, seized the public treasury, and treated Octavius with the utmost superciliousness, though the adopted son and heir of Julius Cæsar. The patriots however, with Cicero at their head, espousing Octavius, in order to destroy Anthony, the latter was forced to change his measures and look abroad. He endeavoured to extort the provinces of Macedonia and Syria from Brutus and Cassius ; but not succeeding, resolved to possess himself of Cisalpine Gaul, and besieged Brutus in Mutina. The siege is one of the most memorable things of the kind in history ; and in conducting it, Anthony, though defeated, acquired the highest military reputation.

After this disaster, Anthony fled in great confusion, wanting even the necessaries of life ; and this very man, who had hitherto wallowed in luxury and intemperance, was obliged, for several days, to live on roots and herbs. He fled to the Alps, and was received by Lepidus ; with whom and Octavius he formed the second triumvirate, as it has been usually called. When these three conferred, they would easily be persuaded, that the patriots only wanted to destroy them all, which could not be done so effectually as by clashing them against one another ; they therefore combined, proscribed their respective enemies, and divided the empire among themselves. Cicero fell a sacrifice to the resentment of Anthony, who indeed was charged with most of the murders then committed : but they were rather to be charged to the account of his wife Fulvia, who being a woman of avarice, cruelty and revenge, committed a thousand enormities, of which her husband was ignorant.

Upon the defeat of Brutus and Cassius, by Octavius and Anthony, which was chiefly owing to the military skill of the latter, Anthony obtained the sovereign dominion. And surely he presents us with a most uncommon picture of human nature, when we consider how he was roused at once, by Cæsar's death, from the midst of pleasure and debauchery, formed the true plan of his interests, and pursued it with a most surprising vigour and address, till after many and almost insuperable difficulties, he attained, the supreme power, which had, for a long time, been the object of his ambition. After the battle of Philippi, he went into Asia, where he kept a most splendid court. The kings and princes of that continent came to his levee, and acknowledged no other sovereign in the east but him. Queens and princesses, knowing him doubtless to be a man of gallantry, strove who should win his heart : and the famous Cleopatra succeeded. The rest of Anthony's

history, his most effeminate way of living with this princess, and his ignominious death, (for so it may be called,) are related under the article of *Cleopatra*, to which we refer the reader.



ARBUTHNOT (DR. JOHN) a celebrated wit and physician in the reign of Queen Anne, was the son of an episcopal clergyman, in Scotland, nearly allied to the noble family of that name. He had his education in the University of Aberdeen, where he took his degree of Doctor of Physic. The revolution deprived the father of church preferment; and though he was possessed of a small paternal estate, yet necessity obliged the son to seek his fortune abroad. He went to London, and as it is said, at first taught the mathematics for his support. About this time, 1695, Dr. Woodward's "Essay towards a natural history of the earth," was published, which contained such an account of the universal deluge, as our author thought inconsistent with truth. He therefore drew up a work, entitled "An examination of Dr. Woodward's account of the Deluge, &c. with a comparison between Steno's philosophy and the Doctor's, in the case of marine bodies dug out of the earth, &c." 1695, 8vo. which gave him no small share of literary fame. His extensive learning, and facetious and agreeable conversation, introduced him by degrees into practice, and he became eminent in his profession. Being at Epsom, when Prince George of Denmark was suddenly taken ill, he was called in to his assistance. His advice was successful, and his highness recovering, employed him always afterwards as his physician. In consequence of this, he was in 1709, appointed physician in ordinary to Queen Anne, and admitted fellow of the college, as he had been some years before, of the Royal Society.

His gentle manners, polite learning and excellent talents entitled him to an intimate correspond-

ence and friendship with the celebrated wits of his time, Pope, Swift, Gay and Parnell, whom he met as member of the Scriblerus Club. In 1714, he engaged with Pope and Swift, in a design to write a satire on the abuse of human learning, in every branch; which was to have been executed in the manner of Cervantes, the original author of this species of satire, under the history of feigned adventures. But a stop was put to this project by the Queen's death, when they had only drawn out an imperfect essay towards it, under the title of *Martinus Scriblerus*.

Dr. Warburton, in speaking of this publication, asserts, that polite letters never lost more than by the defeat of this scheme; in which each of this illustrious triumvirate would have found exercise for his own peculiar talent, besides constant employment for what they all had in common. Arbuthnot was skilled in every thing which related to science; Pope was master of the fine arts, and Swift excelled in the knowledge of the world: wit they had all in equal measure, and in so abundant a degree, that no age produced three men, on whom nature had more bountifully bestowed it, or in whom art had brought it to a higher degree of perfection.

The Queen's death, and the disasters which fell upon his friends on that occasion, deeply affected our author's spirits. To divert his melancholy, he paid a visit to his brother, a banker at Paris; where, after having remained a short time, he returned to London. In 1727, he published "*Tables of ancient coins, weights and measures,*" in 4to. He continued to practice physic with great reputation, and diverted his leisure hours in writing papers of wit and humour. He contributed, in 1732, towards detecting and punishing the scandalous frauds and abuses, which had been carried on under the specious name of the "*Charitable Corporation.*" The same year he published his "*Essay concerning the nature of Ali-*

ments, the choice of them, &c." which was followed the year after, by "The effects of air on human bodies." He was apparently led to the subjects of those treatises, by the consideration of his own case, an asthma, which gradually increasing with his years, became shortly after desperate and incurable. In 1734, he retired to Hampstead, in hopes of finding some small relief for this disorder: but he died in February, 1735.

Dr. Arbuthnot appears to have been in many respects, a very amiable and accomplished person. He has shewn himself equal to any of his contemporaries, in human vivacity and learning; and he was superior to most men in the moral duties of life, in acts of humanity and benevolence. His letter to Pope, written as it were upon his death bed, and which no one can read, without the tenderest emotions, discovers such a noble fortitude of mind, at the approach of dissolution, as could be inspired only by a clear conscience, and the calm and satisfactory retrospect of a well spent life. In 1751, came out, in two volumes 8vo. printed at Glasgow, "The Miscellaneous works of the late Dr. Arbuthnot;" which are said to comprehend, with what is inserted in Swift's Miscellanies, all his pieces of wit and humour. But the genuineness of many pieces in that collection, is more than apocryphal.



ARCHIMEDES; a celebrated geometrician, was born at Syracuse, in Sicily. He was remarkable for his extraordinary application to mathematical studies, in which he used to be so much engaged, that his servants were often obliged to take him from them by force. He had such a surprising invention in mechanics, that he affirmed to Hiero, king of Syracuse, if he had another earth whereon to plant his machines, he could move this which we inhabit. He is said to have formed a glass sphere, of a most surprising work-

manship, wherein the motions of the heavenly bodies were represented. He fell upon a curious method of discovering the deceit, which had been practised by a workman, employed by the king to make a golden crown; a quantity of pure gold sufficient for making this crown had been delivered; and one brought home of exactly the same weight. It was, however, afterwards discovered, that a part of the precious metal had been purloined, and that the deficiency had been made up by an alloy of silver. Hiero being angry at this imposition, desired Archimedes to take into consideration, by what method he might be able to discover a similar fraud in future. Archimedes had for some time directed his attention to this object, but without success. Whilst he was engaged in the solution of this difficulty, he happened to go into the bath, where observing, that a quantity of water overflowed equal to the bulk of his body, it immediately occurred to him, that Hiero's question might be solved in the same manner, upon which, he was so elated with joy, that he ran out of the bath naked, crying "I have found it! I have found it!" He then made two masses each of equal weight with the crown, the one of gold and the other of silver; when he had done this, he filled a large vessel to the brim with water, and put the silver mass into it, upon which a quantity of water overflowed equal to the bulk of the mass; then taking the mass out, he filled up the vessel again, measuring the water exactly, which he put in. This shewed him what measure of water answered to a certain weight of silver: he then made the same experiment upon the gold mass, and found that it caused a less quantity of water to overflow, the gold being less in bulk than the silver, though of the same weight: he then filled the vessel a third time, and putting in the crown itself, he found, that it caused more water to overflow than the golden mass of the same weight. Whence he was able to compute the exact quantity

of silver mixed with the gold, and thus manifestly discovered the fraud. It is from this discovery of his, that we are able to determine the specific gravity of metals.

But he became most famous by his curious contrivances, whereby the city of Syracuse, was so long defended, when besieged by Marcellus. Against the vessels, which came up close to the walls, he contrived a kind of crow, projected above the wall, with an iron grapple fixed to a strong chain; this was let down upon the prow of a ship, and by means of the weight of a heavy counterpoise of lead, raised up the prow, and set the vessel upright upon her poop, then dropping it all of a sudden, as if it had fallen from the walls, it sunk so far into the sea, that it let in a great deal of water, even when it fell directly on its keel.

However, notwithstanding all his art, Syracuse was, at length, taken by Marcellus, who, upon that occasion, commanded his soldiers to have a particular regard to the safety of this great man: but his care was ineffectual. "What gave Marcellus the greatest concern," says Plutarch, "was the unhappy Archimedes, who was at that time in his museum, and his mind, as well as his eyes, so intent upon some geometrical figures, that he neither heard the noise and hurry of the Romans, nor perceived that the city was taken. In this depth of study and contemplation, a soldier came suddenly upon him, and commanded him to follow him to Marcellus, which he refusing to do, till he had finished his problem, the soldier, in a rage, drew his sword and ran him through the body. This happened 208 years before the Christian æra. Several of the works of this great mathematician are still extant, but the greatest part is lost.

ARGAL (SAMUEL) a native of England, concerning whose history, in early life, we are ignorant, came to Virginia, in the year 1609, to fish for sturgeon, and to trade with the colony. The laws then existing in Virginia were expressly against this kind of commerce; but as the inhabitants were at that time greatly in want of necessaries, the wine and provisions, which he brought, were received with eagerness. Hence his conduct was connived at, and he continued to make voyages in the service of the colony, and for his own private advantage, till the year 1617, when he was made deputy governor of Virginia, under Lord Delaware.

Previous to this period, captain Argal, during the many and pressing wants of the first settlers, had, in consequence of the ascendancy he had obtained over the Aborigines, been very useful in procuring from them considerable supplies of corn: by which means the colony, which had, at different times been reduced to the utmost extremity, was relieved from impending famine and destruction. He had also been employed to dispossess the French, who had built a fort, on an island now called Mount Desart, in the province of Maine, and was so far successful, as by his conduct to pave the way for the restitution of the whole province of Acadia (now Nova Scotia) to king James.

When Argal arrived at Virginia, in 1717, he found the colony in a state verging to destruction, and the inhabitants so much bent upon the culture of tobacco, that even the streets of Jamestown were planted with that weed; and the raising of grain for their necessary subsistence almost entirely neglected.

To prevent the continuance of so great an evil, Argal revived the severe regulations, which had formerly existed in the colony and had been founded on the martial law. Of these we shall select the following as a specimen: He fixed the advance on goods imported from England at twenty five per cent, and

the price of tobacco at three shillings per pound, under the penalty of three years slavery for each offence. No person was allowed to fire a gun, except in his own defence, against an enemy, till a fresh supply of ammunition should arrive, on penalty of one year's slavery. Absence from church on Sundays and holidays, was punished by one week's slavery: the second by one month's; and the third by one year. Private trade with the Indians, or teaching them the use of arms, was punished with death.

These and similar laws being executed with the greatest rigour, made a deep impression to the disadvantage of Argal, on the minds of many of his best friends in England. Besides, he was not only charged with a great number of wrongs to particular persons; but also, with converting to his own use, what remained of the public stores; with various acts of depredation on the revenues of the company, and with many offences both in matters of state and government. The company on receiving this information, wrote a letter of reprehension to him and another of complaint to Lord Delaware, requesting that Argal might be sent to England, to answer to the charges, which had been adduced against him. They had supposed that Lord Delaware was then at the head of the colony: but that nobleman having died on his voyage thither, both these letters fell into the hands of Argal, who, being thus convinced that the time of his administration, would, undoubtedly, be short, determined to make the most of it for his own interest. He accordingly continued to exercise the greatest severities, and feared the adoption of no measure, however unjustifiable, provided it could promote his own aggrandizement: matters could not long continue in this situation. The complaints against Argal, which had already been severe and numerous, were now greatly increased; hence it was necessary, for the sake of public tranquility, that

the business should be thoroughly investigated. For this purpose, the company sent over Sir George Yeardley, as governor, giving him power to examine into all accusations on the spot. This gentleman arrived in Virginia in the spring of 1619.

Argal, however, being timely apprised of what was going on in England, by his friend and partner in trade, the Earl of Warwick, took his departure with all his effects; by which means he not only escaped the intended examination, in Virginia, but secured the greater part of his property, and defrauded the company of that restitution which they had a right to expect.

The character of captain Argal, like that of most who were concerned in the government of Virginia, for some time after its first settlement, is differently drawn; as he is represented, by some writers, to have been civil, active, public spirited, and industrious, in providing for the people, and in keeping them constantly employed: whilst others describe him as a man of the most tyrannical disposition, negligent of the public business, and anxiously desirous of promoting his own unrighteous gains, by every means of extortion and oppression.

We know nothing farther of Argal, after he had left Virginia, than that in the year 1620, he was employed to command a ship of war in an expedition against the Algerines; and that in 1623 he was knighted.



ARISTOTLE, the chief of the Peripatetic philosophers, was born at Stagyra, a small city in Macedonia, about 384 years before Christ. He lost his parents in his infancy; and Proxenes, a friend of his father, who had the care of his education, taking but little notice of him, he quitted his studies, and gave himself up to the follies of youth. After he had spent most of his patrimony, he entered into the ar-

my; but not succeeding in this profession, he went to Athens to study philosophy. He was then about eighteen years of age, and studied under Plato till he was thirty-seven. Upon the death of Plato, he quitted Athens, and retired to Atarnya, a little city of Mysia, where his old friend Hermias reigned, and there he married Pythias the sister of that Prince. Some time after, Hermias having been taken prisoner by Meranon, the king of Persia's general, Aristotle went to Mitylene, the capital of Lesbos; where he remained till Philip, king of Macedon, having heard of his great reputation, sent for him to be tutor to his son Alexander, then about fourteen years of age. Aristotle accepted the offer; and in eight years taught him rhetoric, natural philosophy, ethics, politics, and a certain sort of philosophy, according to Plutarch, which he taught nobody else. Philip erected statues in honour of Aristotle; and for his sake rebuilt Stagyra, which had been almost ruined by the wars.

The last fourteen years of his life he spent mostly at Athens, surrounded with every assistance, which men and books could afford him for prosecuting his philosophical enquiries. The glory of Alexander's name, which then filled the world, insured tranquillity and respect to the man whom he distinguished as his friend: but after the premature death of that illustrious protector, the invidious jealousy of priests and sophists inflamed the malignant and superstitious jealousy of the Athenian populace; and the same odious passions, which proved fatal to the offensive virtue of Socrates, fiercely assailed the fame and merit of Aristotle. To avoid the cruelty of persecutions, he secretly withdrew himself to Calchis in Euboea. This measure was sufficiently justified by a prudent regard to his personal safety; but lest his conduct should appear unmanly, when contrasted with the firmness of Socrates, in a similar situation, he con-

descended to apologize for his flight, by saying, that he was unwilling to afford the Athenians a second opportunity "to sin against philosophy." He seems to have survived his retreat from Athens only a few months, vexation and chagrin having probably ended his days.

Besides his works on philosophy, he wrote also on poetry, rhetoric, law, &c. to the number of 400 treatises or more.



ARIUS, a divine of the fourth century, and the head and founder of the religious sect called Arians, was born in Lybia, near Egypt. The doctrines which he chiefly advanced were, that the son of God was totally and essentially distinct from the father; that he was the first and noblest of those beings whom God had created, the instrument by whose subordinate operation he formed the universe; and, therefore, inferior to the father, both in nature and dignity; also that the Holy Ghost was not God, but created by the power of the son.

Eusebius, bishop of Nicomedia, a great favourite of Constantia, sister of the emperor Constantine, became a zealous promoter of the doctrine of Arius, and introduced him to Constantia: from which time the sect increased, and several bishops embraced it openly. There arose, however, such disputes, upon this subject, that the emperor, in order to remedy the disorders, was obliged to assemble the council of Nice, where, in the year 325, the doctrine of Arius was condemned. On this he was banished by the emperor; all his books were condemned to be burnt, and capital punishment denounced against any person who dared to keep them. After five years banishment, he was recalled to Constantinople, where he presented the emperor with a confession of his faith, drawn up so artfully, that it fully satisfied

him. Notwithstanding which, Athanasius, now advanced to the See of Alexandria, refused to admit him and his followers to communion. This so enraged him that, by the interest of his friends at court, he procured that prelate to be deposed and banished. But the church of Alexandria still refusing to admit Arius into their communion, the emperor again sent for him to Constantinople; where, upon delivering in a fresh confession of his faith, in terms less offensive, the emperor believing his sincerity, commanded the bishop to admit him into the church the next day; but in the mean time Arius died.—The manner of his death is variously represented by different authors; some say, that, as his friends were conducting him in triumph to the great church of Constantinople, finding himself pressed by a natural necessity, he retired to a privy, where, his bowels gushing out, he died instantly on the spot: whilst others assert that he fell a victim to the resentment of his enemies, who caused him to be cut off by poison or some other violence.

But the sect did not die with its founder, whose party being still in great credit at court, made and deposed bishops, as it best suited their purposes. In short, this sect continued with great lustre about 300 years: it was the reigning religion of Spain for about two centuries: it was on the throne both in the East and in the West, and continued to prevail, till about the end of the 8th century, when it sunk almost at once.

This heresy was again revived in Spain by Servetus, who in 1531 wrote a treatise against the doctrine of the Trinity. Erasmus seems to have aimed, in some measure, to restore Arianism, in his commentaries on the New-Testament; and even the learned Grotius seems to lean a little that way. With regard to the state of Arianism in Great-Britain, it may be sufficient to observe, that from the numerous publi-

cations, of that cast, which have of late been making their appearance, it seems to be rather a growing than exploded doctrine; and we have, reason to believe, that the same thing may be said, with respect to its present standing in the United States.



ARKWRIGHT (Sir RICHARD,) was an English manufacturer, of great celebrity, who, after having been originally in very low circumstances, as a barber at Wicksworth, in Derbyshire, made a rapid and immense fortune, by either inventing or perfecting machinery for carding and spinning cotton, which were moved by horses, by water, or by steam. The immense saving of labour effected by these means, together with the advantages of a patent monopoly, were sufficient, in the course of a few years, to render him one of the most opulent manufacturers in Great-Britain.

We are not so fully possessed of materials for furnishing a biographical sketch of this extraordinary man, as could be wished: what follows, however, being chiefly collected from the evidence presented before the court of King's bench, 25th June, 1785, when his patent was set aside, by a *scire facias*, may be depended upon as authentic.

About the year 1767, Mr. Arkwright came to Warrington, at which time he had quitted the occupation of a barber and went up and down the country buying hair. He had, then, a scheme of some mechanical contrivance of the nature, as it is said, of perpetual motion; but his good fortune happily intervened to prevent him from embarking in a project, which, though often attempted, will, in all probability, never be attended with success. A clock-maker of that place, whose name was John Kay, became acquainted with him, and dissuaded him

from the farther prosecution of his design ; but at the same time remarked, that much money might be made by spinning cotton, by means of machinery, which he said he would describe to him : Arkwright objected, that many gentlemen had ruined themselves by that scheme ; but the next morning came to Kay's bed-side, and asked if he could make a small engine at a small expence. This Kay had been employed to make a cotton spinning engine for a Mr. Hayes, who was brought in evidence on the trial for setting aside Arkwright's patent, and proved that he had invented an engine of this kind, but not that he had brought it to perfection. Kay and Arkwright applied to Peter Atherton Esq. now of Liverpool, to make such an engine ; but from the poverty of the appearance of the latter, Mr. Atherton refused to undertake it ; though he afterwards agreed to lend Kay a smith and watch tool maker, to make the heavier part of the engine, and Kay undertook to make the clock work part of it, and to superintend the workmen. In this way, Mr. Arkwright's first machine, for which he afterwards took out a patent, was made. Mr Arkwright soon afterwards joined in partnership with Mr. Smalley, of Preston, in Lancashire ; but their property falling short, they went to Nottingham, and there met with rich individuals, by the help of whom, they erected a considerable cotton mill, turned by horses.

This is an outline of some of the facts stated in behalf of Mr. Arkwright's opponents, who set his patent aside. The story current in the manufacturing counties is this, that he stole these inventions, and enriched himself at the expence and by the ingenuity of other men. Fully aware, however, of the incalculable difficulties to which inventors are exposed, whether we consider their labours with regard to the scheme they follow, the private connections they form, or the public commercial difficulties they have

to overcome, we may easily believe that every successful inventor must necessarily become the object of calumny : but upon the face of the thing, without attending to other evidence, which might, perhaps, be brought forward, it appears, that the cotton spinning was no new attempt, when Mr. Arkwright took it up, but an object much laboured at ; and, as it had not succeeded, it should of course follow, that there were difficulties to be overcome, and matters of subordinate invention (which usually cause the failure of new schemes) to be matured, digested and brought into effect. In the hands of Mr. Arkwright, the carding and cotton spinning became a great national manufacture ; but before he undertook it, it appears to have been nothing. In his case, as drawn by himself, he states, that previous to his time, different individuals had invented engines for spinning cotton, wool, flax, &c. into many threads at once, but, that after having persevered as long as was practicable, all their schemes were so far from being productive of advantage either to themselves or others, that they had uniformly terminated in the bankruptcy of the projectors, and in the ruin of hundreds of families, who had engaged with them ; but that he, Arkwright, had invented engines for carding and spinning, in the advancing of which, more than five years with an expence of 12,000l. (53,280 dollars) had been consumed, before any profit accrued to himself and partners ; and, as it must be admitted, that he did not bring his project to bear at once, as a pirate might have done, he must of right be considered as the man, who, after embarking in a great national undertaking, where many others had failed, did exhibit enough of perseverance, skill and activity, to render it of value to himself and the public.

After this statement of the case, it seems, that the merits of Sir Richard Arkwright may be summed up, by observing that the object, in which he was engaged,

gave constant employment to thousands, that though his family is enriched, the benefits, which have occurred to the nation have been incalculably greater: and that, upon the whole, he was well entitled to the respect and admiration of his countrymen.

He was knighted at St. James's 22d Dec. 1786, on presenting to his majesty an address from the high sheriff, and hundred of Wicksworth; and died at his works, at Crumford in Derbyshire, August 3d, 1793, leaving property to the amount of about half a million sterling, (2,220,000 dollars.)



ARMINIUS, (JAMES) the founder of the sect of Arminians or remonstrants, was born at Oude-water, in Holland, in 1560. He was ordained minister at Amsterdam on the 11th August, 1588, when he soon distinguished himself by his sermons, which were remarkable for their solidity and learning, and gained him universal applause: but Martin Lydias, professor of divinity at Franker, judging him a fit person to refute a writing, in which the doctrine of predestination had been attacked by some ministers of Delfdt, Arminius, at his entreaties, undertook the task; but upon thoroughly examining the reasons on both sides, he embraced the very opinions he had proposed to confute, and afterwards went still farther than the ministers at Delfdt had done. In 1600, he opposed those, who maintained that ministers should subscribe the confession and catechism every year. In 1603, being appointed professor of divinity at Leyden, he thought it his duty to avow and vindicate the principles which he had embraced. The freedom with which he published and defended them, exposed him to the resentment of those who adhered to the theological system of Geneva, which then prevailed in Holland: and his principal opponent was Gomar, his colleague. He now became involved in continual dis-

putes, which together with his unceasing labour, and the concern of seeing his reputation blasted by a multitude of slanders in relation to his opinions, impaired his health, and threw him into a fit of sickness, of which he died on the 19th October, 1609.

The controversy, however, which was thus began, became more violent after his death, and threatened to involve the United Provinces in civil discord. The Arminian tenets gained ground, under the mild and favourable treatment of the magistrates of Holland, and were adopted by several persons of merit and distinction. The Calvinists or Gomarists, as they were now called, appealed to a national Synod, which was accordingly convened at Dort, by order of the States general, in 1618, and was composed of ecclesiastical deputies from the United Provinces as well as from the reformed churches of England, Hussia, Bremen, Switzerland, and the Palatinate. It was at first proposed to discuss the principal subjects in dispute, and that the Arminians should be allowed to state and vindicate the grounds on which their opinions were founded; but some difference arising, as to the proper mode of conducting the debate, the Arminians were excluded from the assembly; their case was tried in their absence, and they were pronounced guilty of pestilential errors, and condemned as corrupters of the true religion. In consequence of this decision, they were deprived of all posts and employments; at the same time, their ministers were silenced, and their congregations suppressed. However, after the death of Prince Maurice, who had been a violent partizan in favour of the Gomarists, in 1625, the Arminian exiles were restored to their former reputation and tranquility: and under the toleration of the state, they erected churches, and founded a college at Amsterdam. The Arminian system has very much prevailed in England since the time of archbishop Laud, and its votaries in the United States, as

in most countries, where the christian religion is professed, are very numerous.

The distinguishing tenets of the Arminians are, that God creates men free, and will deal with them according to the use they make of their liberty; that, foreseeing how every one will use it, he does, therefore, decree all things which concern them in this life together with their salvation or damnation in the next, that Christ died for all men, that sufficient assistance is given to every one: and, that every man being left to his own option, his salvation or damnation is to be imputed only to himself. In defence of this opinion, they alledged, in the first place, the divine attributes; they contended, that the justice of God will not permit him to punish men for crimes they cannot avoid, which must be the case upon the Calvinistic scheme of predestination. Secondly, they argued from the freedom of man's will, which the doctrine of irresistable grace absolutely overthrows. In like manner, they assert that reprobation in scripture, has no reference to any absolute decree concerning man's damnation, but only to such actions of men as cannot but be disapproved of by God. The system of Arminianism, as projected by Arminius himself, likewise, extends the limits of the Christian Church, and relaxes the bonds of fraternal communion, in such a manner, that christians of all sects and denominations, may be formed into one religious body, and live together in brotherly love and concord.



ARMSTRONG, (DR. JOHN,) was born in Castleton parish, Roxburghshire, Scotland, where his father and brother were ministers, and completed his education in the university of Edinburgh, where he took his degree in physic, Feb. 4th, 1732, with much reputation, and published his Thesis, as the

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forms of that university require. The subject was "De tabe purulenta."

Like Akenside, another poet and physician, he never arrived at much practice. In 1735, he published a little humorous fugitive pamphlet, entitled "An Essay for abridging the study of Physic: to which is added, a Dialogue between Hygeia, Mercury, and Pluto, relating to the practice of Physic, as it is managed by a certain illustrious Society." This piece contains much wit and drollery; in the dialogue he has caught the very spirit of Lucian; it is not marked with his name, but we can assert, on the best authority, that he is the author of it.

In 1737, he published "a Synopsis of the History and cure of Venereal diseases, 8vo." This was soon followed by the "Œconomy of Love," a poem which has much merit; but is too strongly tinged with the licentiousness of Ovid. Maturer judgment, however, expunged many of the luxuriences of youthful fancy, in an edition "revised and corrected by the author," in 1768:

The "Art of preserving health," his best performance, which was published in 1744, and which will transmit his name to posterity, as one of the first English writers, has been honoured with the following testimony of a respectable critic. "To describe so difficult a thing, gracefully and poetically, as the effects of a distemper on the human body, was reserved for Dr. Armstrong, who accordingly hath nobly executed it at the end of his third book of his Art of preserving health, where he hath given us that pathetic account of the sweating sickness. There is a classical correctness, and closeness of style in this poem, that are truly admirable, and the subject is raised and adorned by numberless poetical images."

In 1746, Dr. Armstrong was appointed one of the physicians to the hospital for lame and sick soldiers, behind Buckingham house. In 1751, he published

his poem on "Benevolence," in folio, and in 1753, "Taste, an epistle to a young critic." In 1758, appeared, "Sketches or essays on various subjects, by Launcelot Temple, Esq. in two parts." In this production, which possesses much humour and knowledge of the world, and which had a remarkably rapid sale, he is supposed to have been assisted by Mr. Wilkes.

In 1760, he was appointed physician to the army in Germany; where, in 1761, he wrote a poem called "Day, an epistle to John Wilkes, Esq. of Alesbury." In this poem, which is not collected in his works, he wantonly hazarded a reflection on Churchill; which drew on him the serpent-toothed vengeance of that severest of satyrists. It may be here observed, that nothing appears so fatal to the intercourse of friends, as attention to politics. The cordiality which had subsisted between Dr. Armstrong and Mr. Wilkes, was certainly interrupted, if not dissolved, by these means.

In 1770, he published a collection of "Miscellanies," in two volumes, containing a number of his most select performances. In an advertisement to these volumes, Dr. A. says, he "has at last taken the trouble to collect them, and to have them printed, under his own inspection, a task that he had long avoided, and to which he would hardly have submitted himself, at last, but for the sake of preventing their being sometime hereafter exposed in a ragged, mangled condition, and loaded with more faults than they originally had, when it might be impossible for him, by the change, perhaps, of one letter, to recover a whole period, from the most contemptible nonsense. Along with such pieces, as he had formerly offered to the public, he takes this opportunity of presenting it with several others, some of which had lain by him for several years. What he has lost, and especially what he has destroyed, would, pro-

bably enough, have been better received by the great majority of readers, than any thing he has published. But he never courted the public; he chiefly wrote for his own amusement, and because he found it an agreeable and innocent way of sometimes passing an idle hour. He has always most heartily despised the mobility from the highest to the lowest, and if it is true, what he has sometimes been told, that the best judges are on his side, he desires no more in the article of fame and renown as a writer. If the best judges of this age honour him with their approbation, all the worst too, of the next, will favour him with their's, when by heaven's grace, he'll be too far beyond the reach of their unmeaning praises to receive any disgust from them."

In 1771 he published "A short ramble through some parts of France and Italy, by Launcelot Temple;" and in 1773, in his own name, a quarto pamphlet, under the title of "Medical Essays," towards the conclusion of which, he accounts, for his not having such extensive practice as some of his brethren, from his not being qualified to employ the usual means from a ticklish state of spirits, and a distempered excess of sensibility. He complains much of the behaviour of some of his brethren, of the herd of critics, and particularly of the reviewers

He died in September 1779, and to the no small surprise of his friends, left behind him more than £3000 Sterling, (13,320 dollars) saved out of a very moderate income, arising, principally from his half pay. In the "Anecdotes of Mr. Bowyer," the reader will find some pleasing traits in the character of this ingenious writer



ASTELL, (MARY) the great ornament of her sex and country, was the daughter of Mr. Astell, an opulent merchant of New Castle, upon Tyne, where

she was born about the year 1688—She was educated in a manner suitable to her station, and amongst other accomplishments, was mistress of the French, and had some knowledge of the Latin. She also devoted much of her time to the study of mathematics, logic and philosophy. When about twenty years of age, she left the place of her nativity, and spent the remainder of her life at London and at Chelsea. There she pursued her studies with great assiduity, and made so great proficiency in the sciences, as clearly to evince that the abilities of the fair sex, if duly cultivated, are not inferior to those of the male part of the creation, in the acquisition of useful knowledge. She also acquired a more complete knowledge of many classic authors. Among these Epictetus; Hierocles, Tully, Plato and Xenophon, were her principal favourites.

Her life was spent in writing for the advancement of learning, religion and virtue, and in the practice of those religious duties which she so zealously recommended to others, and in which, perhaps, no one was ever more sincere and devout. Her sentiments of piety, charity, humility, and other christian graces, were uncommonly refined and sublime, and religion sat gracefully upon her, unattended with any forbidding airs of sourness or of gloom. Her mind was generally calm and serene: and her conversation was innocently facetious and highly entertaining. She would say, "The good christian only hath reason, and only ought to be cheerful," and "That dejected looks and melancholly airs, were very unseemly in a christian." But these subjects she hath treated at large in some of her excellent writings

She was remarkably abstemious, and seemed to enjoy an uninterrupted state of health, till within a few years before her death; when having one of her breasts cut off, it so much impaired her constitution, that she did not long survive it. This painful operation she

underwent without discovering the least timidity or impatience, without a groan or a sigh; and shewed the same resolution and resignation during her whole illness. She died in 1731, in the sixty-third year of her age.

Her writings are as follow: 1. Letters concerning the love of God. 2. An Essay in defence of the Female Sex. 3. A serious proposal to the Ladies, for the advancement of their true and greatest interest, &c. 4. Moderation truly stated. 5. Reflections upon Marriage. 6. The Christian Religion, as professed by a Daughter of the Church of England, &c. &c.



ASTLEY, (JOHN) was born in Shropshire, England, of parents whose circumstances, if not affluent, were at least easy. His father practised medicine. After a little time spent in a country school, he was sent to London, where he was apprenticed to Hudson the portrait painter, who, though otherwise not worthy of being noticed, will never be forgotten as the master of Sir Joshua Reynolds.

When he left Hudson, he went to Rome, where he shewed such specimens of his art, as got and retained the patronage of Lord Chesterfield. Upon his return to his native country, he was received for several months into the house of a friend, whose abundant kindness he never returned. He then went as an adventurer to Ireland, where his fortune was so good, that in three years he added £3000 Sterling (13,320 Dollars) to what he already possessed.

As he was painting towards London, he loitered for sometime in his native neighbourhood, where, by his appearance, at an assembly he so gained upon the affections of a lady Daniel, who was then a widow, that she contrived the next day to sit for her portrait, and the week after gave him the original.

The marriage articles, indeed, reserved her for-

tune to herself: but so satisfactory was his behaviour, that she soon gave him one of her estates, and dying a short time after, left him the whole, amounting to £5000 (22,200 dollars) per annum.

In the structure and decoration of small buildings, as the time is in architecture, that of Astley was pre-eminent. His activity of mind, likewise led him to the commercial arts; but in these the balance was against him; for in the different sinkings on his colliery, he sunk more money than he raised: and in the furnace for his iron-stones, he consumed more money from his pocket, than he procured from the mine.

But in the article of money, his destiny, was inexhaustible; the wastes of folly being more than counterbalanced by the wantonness of fortune: for his brother, a famous surgeon, being accidentally run over by a waggon, brought him a much greater sum than he had expended in unsuccessful projects.

Estimating what he got by his profession, by marriage and by legacies, he has been worth about 700,000 dollars. Of this about 100,000 was spent in art and elegant accomodations, blameles, at least, if not praise worthy. One hundred and fifty thousand dollars, he told Dr. Warren, he had spent on seven years excesses, when he was languishing under their consequences: and in the self disapprobation of a retrospective hour, he declared he would give the remaining 500,000 dollars to redeem the time he had lost. He died Nov. 14, 1787.



ATHANASIUS, (St.) was born at Alexandria of heathen parents. He was noticed when very young by Alexander, bishop of that see, who took care of his education, and when he was of age, had him ordained as a deacon. He followed that bishop to the council of Nice in 325, where he so signalized himself as an able and zealous opposer of the doctrines of

Arius, that upon the death of Alexander, the year following, he was appointed to succeed him. This was in 326, when Athanasius is supposed to have been about 28 years of age.

About this time the Emperor Constantine, being satisfied by Arius and some of the principal of his followers, with respect to their religious opinions, ordered Athanasius to re-admit them into the church and receive them to the communion. With this mandate, however, he peremptorily refused to comply, though warmly urged by imperial authority and menaced with royal vengeance. While he thus lay under the Emperor's displeasure, the Arian deputies amongst many other false accusations, which they adduced against him, charged him with having prevented the exportation of corn from Alexandria to Constantinople, which, at that time, was afflicted with a grievous famine. On this the Emperor, without hearing his defence, banished him to France; but several writers intimate, that the Emperor was more actuated by political motives than resentment. The Emperor, two years after, gave orders that he should be restored to his bishopric; but his enemies bringing against him fresh accusations, and appointing another to his see, he went to Rome where he continued for some time in private. At last, in 347, a general council was held at Sardis, where it was determined that Athanasius and some others should be restored to their churches. The Emperor accordingly by an edict, reinstated him in his bishopric, wrote letters both to the clergy and laity of Alexandria, to give him a welcome reception, and commanded, that such acts as were recorded against him in their courts and synods should be erased.

On the death of Constantine he was again deposed, and Constantius gave orders that he should be executed wherever he was taken. He was reinstated by Julian; but before the end of that apostate's reign;

was again obliged to have recourse to flight for safety. When pure christianity found a patron in Jovian, and the Nicene creed became again the standard of the catholic faith, Athanasius recovered his credit and his see, which he enjoyed unmolested in the time of Valentine: and even Valens, who, though a furious and persecuting Arian, thought it expedient to let him exercise his function unmolested, because he found there was a great multitude of people in Egypt who were determined to live and die with Athanasius. He died in peace and tranquility in 371, after having been bishop forty-six years.

It is controverted among learned men, whether Athanasius was the author of the creed, which bears his name, though the best and latest critics, who have examined the thing most exactly, make no question that it is to be ascribed to another. One thing, however, is certain, that its reception hath been both general and ancient in the Christian churches; and also that it has been a fruitful source of controversy and unchristian animosity even down to the present time.—Agreeably to the rules of the church of England, it is enjoined upon the clergy, that this creed shall be said or sung at morning prayer upon thirteen of their principal festivals; but many of them having conscientious scruples, against complying with that order, have been obliged to relinquish their benefices. In the ritual, however, which has been composed since the peace, for the use of the Protestant Episcopal church of the United States, we find that this article is not inserted.



ATTERBURY (FRANCIS) bishop of Rochester, in the reigns of queen Anne and king George I. was born, March 6th 1662, at Middletown, in Buckinghamshire, England. He had his grammatical education at Westminster school; from whence, in 1680, he was elected a student of Christ Church College,

Oxford, where he soon distinguished himself for the politeness of his wit and learning. In 1690 he was admitted into holy orders: in 1691, he was elected lecturer of St. Bride's Church, London, and preacher at Bridewell Chapel, and soon afterwards appointed chaplain to king William and queen Mary. In 1700, he was installed archdeacon of Totness, being promoted to that dignity by Sir Jonathan Trelawney then bishop of Exeter. Upon the accession of queen Anne, in 1702, Dr. Atterbury was appointed one of the chaplains in ordinary; and in October, 1704, was advanced to the Deanery of Carlisle. In 1707, he was appointed one of the canons residentiary of Exeter, and in 1712 was made Dean of Christ Church. The next year saw him at the top of his preferment and of his reputation: for in June 1713, the queen advanced him to the bishopric of Rochester, with the deanery of Westminster in commendam; and he was consecrated at Lambeth, July 5th following.

At the beginning of the succeeding reign, his tide of prosperity began to turn; and he received a sensible mortification presently after the coronation of king George I. when upon his offering to present his majesty (with a view, no doubt, of conciliating his favour) with the chair of state and the royal canopy, his own perquisites as Dean of Westminster; the offer was rejected, not without some evident marks of dislike to his person. During the rebellion in Scotland, which broke out in the first year of this reign, Atterbury gave an instance of his growing disaffection to the established government in refusing to sign the "declaration" of the bishops, besides which, he constantly opposed the measures of the court in the House of Lords, and drew up some of the most violent protests with his own hands.

April 26th, 1722, he sustained a very severe trial in the loss of his lady, by whom he had four children, and in the very same year, on a suspicion of being

concerned in a plot in favour of the pretender, he was apprehended, August 24th, and committed to the tower. This committment of a bishop upon a suspicion of high treason, as it was a thing, which had been rarely practised since the reformation, so it occasioned various speculations amongst the people. On March 23d, 1723, a bill was brought into the House of Commons, for "inflicting certain pains and penalties on Francis Lord bishop of Rochester," a copy of which was sent to him with notice, that he had liberty of counsel and solicitors for making his defence. April 4th, he by letter acquainted the speaker of the house of Commons, that he was determined to give that house no trouble, in relation to the bill depending therein; but that he should be ready to make his defence against it, when it should be agreed to in another house, of which he had the honour of being a member. On the 9th, the bill passed the house of Commons, and was on the same day sent up to the house of Lords for their concurrence. May 6th, being the day appointed by the Lords for the first reading of the bill, bishop Atterbury was brought to Westminster to make his defence. The proceedings continued about a week, and on Saturday, May 11th, the bishop was permitted to plead for himself, which he did in a very eloquent speech. The bill, however, was finally passed by the house after a long and very warm debate, on the 16th and on the 27th was confirmed by the royal sanction. The tenor of this bill was, that he should be deprived of all his offices, dignities, benefices, &c. and suffer perpetual exile. Jan. 18th, 1723, this eminent prelate, after having taken leave of his friends, embarked on board the Aldborough man of war, and soon after arrived at Calais.

When bishop Atterbury first entered upon his banishment, Brussels was the place destined for his residence: but by the instigations of the British ministers, he was compelled to leave that city and

retire to Paris. There being solicited by the friends of the pretender to enter into their negotiations, that he might be out of the way of their importunity, he changed his abode for Montpellier, in 1728, and after residing there about two years, returned to Paris, where he died, Feb. 15th, 1782; and his body was brought over to England, and interred 12th May following, in Westminster Abbey, in a vault, which in the year 1722 had been prepared by his directions.

As to bishop Atterbury's character, however, the moral and political part of it may have been differently represented by the opposite parties, it is universally agreed, that he was a man of great learning and uncommon abilities, a fine writer and a most excellent preacher.



ATHERTON (JOHN) a protestant bishop, was born in Somersetshire, England, in 1598, his father, Mr. John Atherton, being then rector of that parish. He was educated at the university of Oxford, and having gone through the usual studies, was admitted to holy orders and inducted to the rectory of Huith Combflower, in Somersetshire. Though married while young, to an amiable woman, it is affirmed that he committed incest with her sister, upon the discovery of which, he was forced to sue for pardon. This being procured, he went over to Ireland, where by some means he obtained the parsonage of St. John's Church, Dublin, and became champlain to the then Lord Chancellor, by whose interest he was likewise promoted to be a dignitary of Christ Church. He ungratefully betrayed this indulgent patron into disgrace with Lord Stafford the Lord Lieutenant of Ireland, between whom and the chancellor, there being an open contention, Atherton changed sides, to the earl, whom he saw to be the strongest party, and was by him, in 1636, elevated to the bishopric of Waterford and Lisemore. His episcopal govern-

ment was a scene of heavy oppression and extortion. He gave himself up to the most unnatural abominations, keeping no less than 64 concubines, and making both sexes a prey to the gratification of his lust. He even, at last, became so hardened in iniquity, as to attempt to vindicate his conduct, asserting that it was both salutary and expedient. But here he did not stop; for having sunk into the commission of bestiality, a bill of complaint was preferred against him, in the Parliament of Ireland, whereupon he was suddenly seized and strictly imprisoned. On the 27th November 1640 he was condemned to die, and on the 5th December following, was exhibited as a public spectacle of infamy, by being hanged at Gallows green, Dublin.



AUGUSTIN or **AUSTIN**, (ST.) the first Archbishop of Canterbury, was originally a monk in the convent of St. Andrew, at Rome, from whence he was dispatched by Pope Gregory I. with 40 other monks of the same order, about the year 596, to convert the English Saxons to christianity. They landed in the Isle of Thanet, and having sent messengers to inform the king of their errand, obtained liberty to convert as many of his subjects as they could. The king himself soon after became a professor of the Christian religion and his example, had a powerful effect, in bringing over to the same faith, many of his people; but though he was extremely pleased at their becoming christians, he never attempted to compel them; as he had learned from his instructors in the way of salvation, that force and dragooning was not the method of the gospel: that the religion of Jesus was to make its way by argument and persuasion, and to be matter of choice, not of compulsion. Augustin dispatched a priest and a monk to Rome, to acquaint the Pope, with the success of his mission and to desire his resolution of certain

questions. His holiness by the same messengers, gave Augustin directions concerning the settling of episcopal sees in Britain; and ordered him not to pull down the idol temples, but convert them into Christian churches, only destroying the idols, that the natives by frequenting the temples they had been always accustomed to, might be less shocked at their entrance into christianity. Augustin resided principally at Canterbury, which, from that circumstance, became the metropolitan church of England; and having established bishops in different parts of the kingdom, he died on the 26th May 607. Some of the popish writers have asserted, that he had made himself very remarkable in England, by the performance of a number of miracles. The observation of the festival of St. Augustin was first enjoined in a synod held under Cuthbert archbishop of Canterbury, and afterwards by the Pope's bull, about the year 1330.



AUGUSTINE, (ST.) an illustrious father of the Christian church was born at Thageste, a city in Numidia, 13th Nov. 354. He was the son of Patricius a mean citizen and Monica a woman of exemplary virtue. His father intended that he should raise himself by his learning; but he early discovered a great dislike to study, giving himself so entirely to dissipation, that when he was but 16 years of age, he gave a loose vein to his lascivious appetite, totally disregarding the affectionate admonitions of his pious mother.

About the end of 371, he went to Carthage, where, though he still pursued his dissolute courses, he began to be more attentive to his studies, in which he made considerable progress. Having read Cicero's books on philosophy, he began to entertain a love for wisdom, and applied himself to the study of the holy scriptures; nevertheless, he suffered himself to be seduced by the Manicheans. At the age of 19,

he returned to Thageste, and taught grammar, and also frequented the bar. He afterwards taught rhetoric at Carthage with applause. Being desirous of a new theatre, on which he might display his talents, he repaired to Rome about the year 382, and there he taught with so great success, that the year after he was appointed public professor of rhetoric at Milan, in which office he acquired great reputation. Here he had frequent opportunities of hearing the sermons of St. Ambrose, which, together with the study of St. Paul's epistles, the solicitations of his mother, and the conversation of two of his friends determined him to retract his errors, and quit the sect of the Manicheans. This was in the 32d year of his age. In the vacation of the year 386, he retired to the house of a friend named Verecundus, where he seriously applied himself to the study of the christian religion, in order to prepare himself for baptism, which he received at Easter in the year 387. He arrived in Africa about the end of 388; and having obtained a garden-plot, without the city of Hippo, he associated himself with eleven other persons of eminent sanctity, who distinguished themselves by wearing leathern girdles, and lived there in a monastic way; for the space of three years, exercising themselves, in fasting, praying, study and meditation, day and night: from hence sprung up the Augustine friars, or eremites of St. Augustine, those of St. Jerome, the Carmelites and others, being but branches of this of St. Augustine. In 391, he was ordained priest by Valerius, Bishop of Hippo, and four years after made coadjutor to that prelate. St. Augustine died the 28th day of August, 430, aged 76 years, having had the misfortune to see his country invaded by the Vandals, and the city, where he was bishop besieged for seven months.

According to Du Pin, he had a fine genius and much vivacity and penetration. From general principles, he drew a vast variety of consequences, and

formed a system tolerably well connected in all its parts. He often quitted the sentiments of those who had been before him, and struck out new methods and interpretations. From his writings, the style of which, though fluent, abounds with barbarisms, was formed that system of theology, which was adopted by the Latin fathers, who rose after him, and, in a great measure, by the scholastic divines.

The works of St. Augustine make ten volumes, the best edition of them is that of Maurin, printed at Antwerp, in 1700. They are, however, at this time, but little read, except by the clergy of the Greek Church, and in the Spanish Universities.



BACON, (ROGER) a Franciscan friar of amazing genius and learning, was born near Ilchester, in Somersetshire, England, in the year 1214. He began his studies at Oxford, and from thence removed to the university of Paris, which, in those times, was esteemed the centre of literature. Here we are told, he made so rapid a progress in the sciences, that he was considered as the glory of that university. About the year 1250, he returned to Oxford; and assuming the Franciscan habit, prosecuted his favourite study of experimental philosophy, with unremitting ardour and assiduity. His discoveries, however, were little understood by the generality of mankind: and, because by the help of mathematical knowledge, he performed many things above common understandings, he was suspected of magic. He was persecuted particularly by those of his own fraternity, who found no difficulty of possessing the vulgar with the notion, that he dealt with the devil. Under this pretence he was restrained from reading lectures: his writings were confined to his convent, and finally, in 1278, he himself was imprisoned in his cell. At this time, he was 64 years of age. Nevertheless being permitted the use of books, he went on in the rational pur-

suit of knowledge, corrected his former labours and wrote several curious pieces.

When he had been ten years in confinement, Jerom d'Ascoli, general of his order, who had condemned his doctrines, was chosen pope, and assumed the title of Nicholas IV. As he was reputed a person of great abilities, Bacon resolved to apply to him for his discharge, and in order to shew both the innocence and utility of his studies, addressed to him a treatise "On the means of avoiding the infirmities of old age:" what effect this treatise had on his holiness does not appear: but towards the latter end of his reign, Bacon, by the interposition of some noblemen, obtained his release, and spent the remainder of his days in peace, in the college of his order, where he died in the year 1294, in the 80th year of his age.

Such are the few particulars, which the most diligent researches have been able to discover concerning this very great man; who, like a single bright star in a dark hemisphere, shone forth the glory of his country and the pride of human nature. His principal works are 1st "On the secret works of art and nature." 2d "Of the nullity of magic." 3d "His chemical treasure." These printed works of Bacon contain a considerable number of essays, which, in the catalogue of his writings, by Bayle, Pitt, &c. have been considered as distinct books: but there remain in different libraries, several manuscripts not yet published. By an attentive perusal of his works the reader will be astonished to find, that this luminary of the thirteenth century was a great linguist and a skilful grammarian: that he was well versed in the theory and practice of perspective: that he understood the use of convex and concave glasses and the art of making them: that the *camera obscura*, burning glasses, and the power of the telescope were known to him: that he was well versed in geometry and astronomy: that he knew the great error in the

alendar, assigned the cause and proposed the remedy: that he was an adept in chemistry and was really the inventor of gunpowder: that he possessed great knowledge in the medical art, and also, that he was an able mathematician, logician, metaphysician, and theologian. In short, he was beyond all comparison the greatest man of his time; and might, perhaps, stand in competition with the greatest that have appeared since.



BACON, (Sir **NICHOLAS**) lord keeper of the great seal, in the reign of Queen Elizabeth, was descended of an ancient family, in Suffolk, England, and born in 1510. After continuing the usual time, at the university of Cambridge, where he afterwards founded six scholarships, he travelled into France, and made some stay at Paris. On his return he settled in Grays-inn, and applied himself with great assiduity to the study of law.

In 1537, he was appointed solicitor of the court of augmentation. He presented to king Henry VIII, a scheme for a seminary of statesmen by founding a college for the study of the civil law, and of the French and Latin languages. Agreeably to this scheme, young gentlemen of distinguished parts, after being sufficiently instructed, were to be sent abroad with ambassadors; whilst others were to be kept at home to write the history of all embassies, treaties, and other foreign transactions, and of all arraignments and public trials. This plan was never carried into execution; but at the dissolution of the monasteries, the king gave its author a grant of several manors, in Suffolk; and in 1546 made him attorney of the court of wards, which was a place both of honour and profit. In this office he was continued by king Edward VI. His great moderation and consummate prudence preserved him through the dangerous reign of Queen Mary. In the very dawn of that of Queen

Elizabeth, he was knighted. and on the 22d Dec. 1558, the great seal of England was delivered to him with the title of Lord keeper, and he was also made one of the queen's privy council. As a statesman, he was remarkable for a clear head and deep counsels: but his parts and preferments were far from raising him in his own opinion, as appears from the modest answer he gave Queen Elizabeth, when she told him his house was too small for him, "Not so, madam," returned he, "but your majesty has made me too great for my house." After having had the great seal more than 20 years, he died suddenly on the 26th February 1579 equally lamented by the queen and her subjects. It is observed with respect to Sir Nicholas, that he was the first lord keeper, who ranked as lord chancellor: and that he had much of that penetrating genius, solid judgement, persuasive eloquence and comprehensive knowledge of law and equity, which afterwards shone with so great lustre in his son, who was as much inferior to his father, in point of prudence and integrity, as his father was to him in literary accomplishments.



BACON, (FRANCIS) Lord High Chancellor of England, one of the greatest and most universal geniuses, that any age or country hath produced was son of Sir Nicholas Bacon, the subject of the last article, and born in London, 22d January 1561. In 1573, he was entered in Trinity college, Cambridge, where he made such incredible progress in his studies, that before he was 16, he had not only run through the whole circle of the liberal arts, as they were then taught, but began to perceive those imperfections in the reigning philosophy, which he afterwards so effectually exposed and thereby not only overturned that tyranny which prevented the progress of true knowledge, but laid the foundation of that free and useful philosophy which has since opened a way to so

many glorious discoveries. On his leaving the university, his father sent him to France, where, before he was 19 years of age, he wrote a general view of the state of Europe; but Sir Nicholas dying, he was obliged suddenly to return to England, where he applied himself to the study of the common law. At this period the famous earl of Essex, who passionately loved men of merit; entered into an intimate friendship with him, zealously attempted, though without success, to procure him the office of queen's solicitor; and in order to comfort his friend under the disappointment, conferred on him a present of land to the value of about 8000 dollars.

Bacon, notwithstanding the friendship of so great a person; the number and power of his own relations; and above all the early prepossession of her majesty in his favour, met with many obstacles to his preferment during her reign. In particular, his enemies represented him as a speculative man, whose head was filled with philosophical notions, and therefore more likely to perplex than forward public business. It was not without great difficulty, that lord treasurer Burleigh obtained for him the reversion of register to the star chamber worth about £1600 Sterling (7104 Dollars); which place, however, did not fall to him till near 20 years afterwards. Neither did he obtain any other preferment, all this reign: though, if obedience to a sovereign, in what, to an honest man, must be the most disagreeable of all offices, viz. the casting reflections on a deceased friend, entitled him, he might have claimed it. The people were so clamorous, even against the queen herself on the death of Essex, that it was thought necessary to vindicate the conduct of the administration. This was assigned to Bacon, which brought on him universal censure and even endangered his life.

Upon the accession of King James, he was soon raised to considerable honours: and wrote in favour of the union of the two kingdoms of Scotland and

England, a measure which the king most passionately desired. In 1616 he was raised to the dignity of a privy counsellor; and, as he, at that time, had more leisure, he applied himself to the reducing and re-composing the laws of England. He distinguished himself when attorney-general, by his endeavours to restrain the barbarous custom of duels, which were then very common. In 1617, he was appointed lord keeper of the great seal, and in 1618, was made lord chancellor of England, and created Lord Verulam,

The desire of introducing and establishing his new and better philosophy, one capital end of which, was to discover methods of procuring remedies for all human evils, seems to have been his ruling passion through life. Accordingly, in 1620, amidst all the variety of weighty business, in which his high office necessarily involved him, he published his most finished and important, though the least read of all his philosophical tracts, viz. the "Novum organum scientiarum." The new organ of the sciences. In 1621, he was advanced to the dignity of Viscount St. Albans, and at the opening of the session of Parliament, appeared in a degree of splendour, which too plainly evinced the vain pride of this philosopher of human nature.

But he was soon after surprised with a melancholy reverse of fortune: for about the 12th of March, a committee of the House of Commons was appointed to inspect the abuses of the courts of justice. The first thing they fell upon was bribery and corruption, of which the lord chancellor was accused: for that very year complaints being made to the house, of his lordship's having received bribes, these complaints were sent up to the House of Lords: and new ones being daily made of a like nature, it was impossible they could be passed over in silence. That a man of so great talents as Bacon, should even be capable of prostituting the sacred office of a judge to the promotion

of his sordid and avaricious views, is a melancholy instance of the depravity of human nature. It must be confessed, however, that he hath fatally and irrecoverably sullied his reputation in his judicial office, by the lamentable catalogue of his extortion and bribery, produced against and acknowledged by himself, on the proceedings before the House of Lords, and particularly by the item in the said catalogue respecting one Wraynham: in whose case this iniquitous judge confessed, that upon his removing to York house, he had received from Sir Edward Fisher, Wraynham's adversary a suit of hangings to the value of £160 Sterling or upwards, towards furnishing the said house. And what adds to the infamy of this transaction, is, that poor Wraynham, for complaining of this injustice to the king, was prosecuted in that infernal and accursed judicature the court of star chamber, where instead of obtaining redress, he was fined and imprisoned even unto death, and his family reduced from affluence to beggary.

The House of Peers came to a determination with respect to him, on the 3d of May 1621, when they pronounced the following judgment, "That he should be fined £40,000 (177,600 Dollars) and remain prisoner in the tower, during the king's pleasure: that he should for ever be incapable of any office, place, or employment in the state or commonwealth: and that he should never sit in Parliament, or come within the verge of the court." Lord Bacon upon his fall wrote a letter to the prince of Wales, afterwards king Charles I. soliciting his royal highness to intercede with his majesty in his behalf, and in order to induce that prince to comply with his request, he makes use of the following prophane expression; viz. "I hope as your father was my creator, you, his son will become my redeemer."

The fault, say some writers, which next to his ingratitude of Essex, tarnished the glory of this illustrious man, is said to have principally proceeded from

his indulgence to his servants, who made a corrupt use of it. One day, during his trial, passing through a room where several of his domestics were sitting, upon their rising up to salute him, he said, "Sit down my masters; your rise hath been my fall." And we are told by Rushworth, in his historical-collections, "That he treasured up nothing for himself or family, but was ever indulgent to his servants, and connived at their takings, and their ways betrayed him to that error: they were profuse and expensive, and had at their command whatever he was master of."

"It was peculiar to this great man (say the authors of the *Biographia Britannica*) to have nothing narrow and selfish in his composition; he gave away without concern whatever he possessed; and believing other men of the same mould, he received with as little consideration." Inattention to domestic concerns is certainly a fault, to which men given to deep philosophical researches, is frequently liable, but there is another reason assigned, by no means so honourable to his lordship, why he was indulgent to his servants and which, if true, will shew that it was his own, and not their ways, that occasioned their profuseness and expences and their having at command whatever he was master of. The circumstance to which we allude is an accusation of so detestable a nature, that when applied to so great a man, we shudder even to mention it. Sir Simon Dewes, however, who was lord Bacon's cotemporary, thus expresses himself upon the subject; "His vices made his life infamous, for he was an eminent scholar and a reasonable good lawyer, both which he much adorned with his elegant expression and his graceful delivery: yet his vices were so stupendous and great, that they utterly obscured and outpoised his virtues. His most abominable and darling sin, I should rather bury in silence than mention it, were it not a most admirable instance how men are enslaved by wickedness and held captive by the devil; for whereas pre-

sently upon his censure, at which time though his ambition was moderated, his pride humbled, and the means of his former injustice removed, yet would he not relinquish his most horrid and secret sin of sodomy. keeping still one Godrick, a very effeminated youth, to be his catamite and bedfellow, although he had discharged the most of his other household servants : which was the more to be admired, because men generally after his fall, began to discourse of that his unnatural crime, which he had practised many years, deserting the bed of his lady."

Upon the sentence of the House of Lords being passed against him, he retired after a short imprisonment, from the engagements of an active life, to which he had been called much against his genius, to the shade of a contemplative one, which he had always loved. The king remitted his fine, and he was summoned to Parliament, in the first year of King Charles I. It appears from the works composed during his retirement, that his thoughts were still free, vigorous and noble. The last five years of his life, he devoted wholly to his studies. In his recess, he composed the greatest part of his English and Latin works, a complete edition of which, was published, at London, in the year 1740. He died April 9th, 1626.

The immortal Addison has said of him, "that he had the sound, distinct, comprehensive knowledge of Aristotle, with all the beautiful light graces and embellishments of Cicero." He also farther observes, that "this great man's merit cannot be blasted by flashes of envy: his failings hurt only himself, and were expiated by his sufferings: his virtue, piety, knowledge, and above all, his great zeal for the good of mankind will be felt, while there are men: and consequently, while they have gratitude, the name of Bacon can never be mentioned but with the highest admiration." The honourable Mr. Walpole calls him the *Prophet of the Arts*, which Newton was af-

terwards to reveal, and adds, that his genius and his works will be admired as long as science exists. But as long as ingratitude and adulation are despicable, so long shall we lament the depravity of this great man's heart. Alas! that he who could command immortal fame, should have stooped to the little ambition of power.



BADCOCK, (SAMUEL) an eminent critic and controversial writer, was born in Devonshire, England, about the year 1747, and destined to the clerical character. We find him, 1767, at the head of a Presbyterian congregation, at Barnstaple, and there he continued nine or ten years.

Whilst at Barnstaple, he met with some of Doctor Priestly's theological productions, which so charmed him, that he paid a visit to the Doctor, in Wiltshire, and established an intimacy and correspondence with him. But maturer years, together with much reading and reflection induced him, in a short time, to relinquish his partiality for the opinions of his learned friend, and to discover that the source of Socinianism had by no means commenced in the primitive ages of christianity. Hence we need not be surprised, that he soon after, entered the lists as a champion against the Doctor

From Barnstaple, he removed to South Walton, in 1777, where he was elected pastor, and in this retirement, his active mind turned its views to the more public departments of literature. He accordingly, about 1780, engaged as a writer in the Monthly Review, though he had before been a contributor to several other periodical publications. About this time, the great controversy concerning the materiality or immateriality of the human soul was warmly agitated by the Doctors Priestly and Price, and other eminent metaphysicians, when Mr. Badcock likewise, published a pamphlet entitled "A slight sketch of the controversy between Doctor Priestly and his

opponents." This tract, which evidently discovered that the author was deeply acquainted with his subject, was quoted by very respectable authors, with marks of high approbation. He, likewise, occasionally corresponded with Dr. Kendrick, in the London Review, and, with great success, contended with that acute and ingenious sceptic on different points of christianity.

On the publication of Dr. Priestley's "History of the corruptions of Christianity," Mr. Badcock undertook the refutation of that part, which was the most laboured and important of the whole work, viz. "The History of opinions relative to Jesus Christ." This he accordingly did, in the Monthly review for 1783. His critique was long, but smart, and shewed an uncommon extent of reading, in the ancient fathers, ecclesiastical history and the Socinian writers. To this Dr. Priestly, with his usual celerity, replied, in less than a month, and as he then did not know who his antagonist was, and of course was unbiassed by prejudice, and untouched by resentment, he bestowed this eulogum on him, "The knowledge and ability of the present reviewer makes him a much more formidable, and therefore, respectable an antagonist."

In the review for September 1783, Mr. Badcock gave a complete examination, both of the Doctor's history, and the above mentioned defence of it. This critique is reckoned a most masterly performance: and searches all the doctor's arguments for his favourite cause to the very bottom. Whether Doctor Priestly or our Reviewer was on the right side of the question, it would be impertinent for us, in a work of this kind, to express our opinion; but as the Doctor's essays upon theological subjects, are now very common in the United States of America, particularly since he came to reside amongst us, we conceive it will not be deemed improper, if we point out the writings of the man, whom he himself deemed his most respectable antagonist.

Mr. Badcock quitted the dissenting ministry, some time towards the end of the year 1786, and was ordained, even without examination, as a clergyman of the established church, to which he professed himself reconciled, as he said, by observing the parity between it and the primitive ages of christianity.

Mr. Badcock, in his disposition, was gentle, humane, and lively: his judgment acute and comprehensive. His school education was very confined: but his own attainments were uncommonly great and various, there being scarcely a subject, with which he was not, in some degree, acquainted, nor any branch of literature, which he had entirely neglected. Besides the few pieces, which we have already mentioned of Mr. Badcock's composition, he was the author of some curious memoirs of the family of the celebrated Mr. John Westley, and also of several other fugitive pieces. Many admired publications had also received their best embellishment from his hand. Some time previous to his death, he had begun the history of his native country, but did not live to complete it, as he died on the 19th May 1788, in the 41st year of his age.



BAILLEY, (JEAN SILVAIN) son of a wine Merchant in Paris, was born in 1725. He had an uncle, who was keeper of the pictures in the Royal cabinet, and some other relations, who held places under government. He was at first intended for the church; but on the death of an uncle, who left him a competency, he renounced his first intention and studied for the bar. This profession, however, was no more congenial to his taste than the church, and he devoted himself principally to the study of natural philosophy. He published several works, which procured him a seat in the three Academies, and recommended him to the notice of the court, from whom he received a pension of ten thousand livres, (1932

dols. 50 cents per annum,) and apartments in the Louvre. Upon the commencement of the French Revolution, Mr. Bailly, notwithstanding the appointment he held from the court, seemed desirous to espouse the cause of the people. At the assembling of the States General in 1789 he was accordingly returned as a member of the *tiers etates*, of which, on the 5th June, he was chosen President. When, on the 23d, the king had held a royal session, and after his departure, had sent his minister Brézé to remind the assembly of his injunctions for their adjournment M. Bailly replied in a firm and resolute manner, that "the national assembly received commands from no person." Upon the 14th July, he was elected Mayor of Paris, an office, which was then for the first time established, and upon his majesty's entering that capital, as he presented him with the keys of the city, he addressed him in the following very remarkable words. "These, Sire, are the identical keys which were presented to Henry IV. when that monarch re-conquered his people, but in the present instance, the people have re-conquered their king." In July 1791, he was induced, as is said, by M. La Fayette, to hoist the red flag, the symbol of insurrection, on the Hotel de Ville, and thus countenance the *massacre*, of the Champ de Mars. For this he was tried upwards of two years after, before the tribunal of Robespierre, and executed by the unsparing guillotine. His death was attended with peculiar circumstances of barbarity. He was put into a cart with his hands tied behind his back, and drawn slowly towards the Champ de Mars, where the guillotine was expressly erected for him. In the cart was placed a red flag; the day was rainy, and during a long and slow progress, this unfortunate man experienced every insult, which a wanton mob could inflict. They spat on him, pelted him with mud, tore off pieces of the flag, and having drenched them in mud, daubed them in his face. On his arrival at the

Champ de Mars, they compelled him to descend from the cart, and walk round the field overwhelmed with insults and cruel derision. The guillotine was then taken to pieces and removed to a dung heap near the river, and though the unfortunate sufferer was old and feeble, the pieces were piled upon his back; but his exhausted frame not permitting the effort of carrying them, he fell under the burden and must have perished in the mire, had he not been relieved. His presence of mind, however, never forsook him during these severe trials: he saw the guillotine erecting, and heard the abuse of the populace without emotion. One of them intending to aggravate his miseries, exclaimed, "You tremble Bailly."—"Tis with cold then, my friend," replied he, with unruffled serenity. At last the executioner released him from his agonies. Thus fell M. Bailly, the distinguished philosopher, 11th Nov. 1793, in the 67th year of his age.

Whatever may be said with respect to the political abilities of this sufferer, he was undoubtedly a man of letters. His history of Astronomy in 5 vols. quarto, is much commended, as is likewise his theory of the Satelites of Jupiter. He also wrote letters on ancient and modern Astronomy: a report on Mesmorphism: a memoir on the hospital, called the hotel de Dieu, &c.



BARATIERE, (JOHN PHILIP) a most extraordinary instance of the early and rapid exertion of mental faculties, was born in the Margravate of Brandenburg Anspach, 17th January 1721. His father Francis had quitted France for the sake of religion and was then pastor of the calvinist church of Schwoback. The French together with some few words of High Dutch was young Baratiere's mother tongue; but by means of his father insensibly talking latin to him, it became as familiar to him as the rest: so that

without knowing the rules of grammar, he at four years of age, talked French to his mother, latin to his father, High Dutch to the maid and neighbouring children, and all this without mixing or confounding the respective languages. About the middle of his fifth year, he acquired Greek in like manner, so that in fifteen months, he perfectly understood all the Greek books in the new testament. When he was five years and eight months old, he began to study Hebrew, and in three years time, was so expert in that language, that from a bible without points, he could give the sense of the original in Latin or French: or translate extempore the Latin or French versions into Hebrew, almost word for word: he had also all the Hebrew psalms by heart. He composed at this time, a dictionary of rare and difficult Hebrew words, with critical remarks and philological observations, in 400 pages in quarto; and about his tenth year, amused himself about twelve months with the Rabbinical writings. With these he intermixed a knowledge of the Chaldaic, Syriac and Arabic; and acquired a taste for divinity and ecclesiastical antiquity, by studying the Greek fathers and councils of the four first ages of the church.

In the midst of these occupations, a pair of globes coming into his possession, he could in eight or ten days resolve all the problems on them, and, in about three months after, in January 1735, devised his project for the discovery of the longitude, which he communicated to the Royal Society, at London, and the Royal Academy of sciences at Berlin. In June 1731, he was matriculated in the university of Altorf; and at the close of the year 1732 he was presented by his father, at the meeting of the Reformed Churches of the circle of Franconia, where, in consequence of his wonderful talents, he was admitted to assist in the deliberations of the Synod. In 1734, he went with his father to the university of Hall, where he was admitted master of arts, with unbounded applause,

and about the same time he was honoured, at Berlin, with several conversations with the King of Prussia, by whom he was justly considered as a prodigy of erudition.

Towards the close of his life, he acquired a taste for medals, inscriptions, and antiquities: metaphysical enquiries, and experimental philosophy, occasionally intervening between these studies. He wrote several essays and dissertations, made astronomical remarks, and laborious calculations; took great pains towards a history of the heresies of the Anti-trinitarians, and of the 30 years war in Germany. His last publication, which appeared in 1740, was on the succession of the bishop of Rome. The final work he engaged in, and for which he had gathered large materials, was, "Enquiries concerning the Egyptian antiquities." But the substance of this blazing meteor was now almost exhausted: for his constitution, naturally weak and delicate, and now impaired by intense application began to give away, and he died at Hall 5th October 1740, aged 19 years eight months and 16 days.

He was naturally gay, lively and facetious, and neither lost his gaiety, nor neglected his studies, till his distemper, a few days before his death, deprived him of the use of his limbs. Upon the whole, Baratiere was a most extraordinary person, and afforded a wonderful proof, how much may be performed in a short time, by indefatigable diligence.



BARBAROSSA, (ARUCH and HARADIN) two famous corsairs, the sons of a potter in the isle of Lesbos, who turning pirates, carried on their depredations with such success, that they were soon possessed of twelve gallies besides smaller vessels. Of this fleet Aruch the elder brother was admiral and Haradin second in command. They called themselves *the friends of the sea, and the enemies of all*

who sailed upon it: and rendered their names terrible from the straits of the Dardanelles to those of Gibraltar. With such a power they wanted an establishment; and the opportunity of settling themselves, offered in 1516, by the inconsiderate application of Eutemi king of Algiers to them for assistance against the Spaniards. Aruch leaving his brother to command the fleet, carried 5000 men to Algiers, where he was received by the populace as their deliverer: and secretly murdering the prince he came to aid, caused himself to be proclaimed king in his stead. To this usurpation, he added the conquest of Tremecen; when his exploits and piracies induced the emperor Charles V. to furnish the marquis de Gomez governor of Oran, with troops to suppress him; and by him he was defeated and killed. Upon his death, Haradin, his brother assumed the sceptre with the same abilities: but with much better fortune: for the Spaniards sufficiently employed in Europe, giving him no disturbance, he regulated the interior police of his kingdom with great prudence, carried on his naval operations with vigour and extended his conquests on the continent of Africa. He likewise obtained the command of the Turkish fleet, put his dominions under the protection of the Grand Signior, and made himself master of the kingdom of Tunis, in a manner similar to that by which his brother gained Algiers. Since the time of the Barbarossas, the most powerful, commercial nations in Europe, have, from an incomprehensible policy, submitted to pay tribute to this insignificant and paltry nest of pirates; who, as their dependence on the Porte is now no more than nominal, cannot, in case of attack, look to any quarter for assistance, except from within themselves.



BARCLAY, (ROBERT) an eminent writer amongst the *Friends*, or as they are commonly called Quakers,

was born at Edinburgh in 1648. The troubles, which then prevailed in Scotland, induced his father Colonel Barclay to send him, while a youth, to Paris, under the care of his uncle, president of the Scots College, who taking advantage of the tender years of his nephew, drew him over to the religion of the church of Rome. His father being informed of this circumstance, ordered him home in 1664. Robert, though, now only sixteen, had not only gained a perfect knowledge of the French and Latin languages, but also made great proficiency in most other branches of useful knowledge. Several writers amongst the Friends have asserted, that Col. Barclay had embraced their doctrine before his Son's return from France: but Robert himself has fixed it in the year 1666. Our author soon after became also a proselyte to that sect, and, in a short time greatly distinguished himself by his zeal for their doctrines. His first treatise in their defence appeared at Aberdeen in 1670, and was written in so sensible a manner, that it greatly raised the credit of the *Friends*, whose religious principles being thus better known, procured them better treatment from government than they had heretofore experienced. In 1675 he published a regular and systematical work explanatory of the tenets of the *Friends*, which was universally well received. It was entitled, "A Catechism and Confession of Faith, approved of, and agreed unto by the general assembly of the patriarchs, prophets and apostles. Christ himself chief speaker in and among them, which containeth a true and faithful account of the principles and doctrines, which are most surely believed by the churches of Christ in Great Britain and Ireland, who are reproachfully called Quakers, yet are found in true faith with the primitive church and saints, as is most clearly demonstrated by some plain scripture testimonies, which are here collected and inserted by way of answer to a few weighty, yet easy and familiar questions, fitted as well for the wisest

and largest, as for the weakest and lowest capacities, to which is added an expostulation, with an appeal to all other professors." About the same time, many of those who opposed the religion of the Friends, having endeavoured to confound them with another sect called the Ranters, our author, with a view to shew the difference between those of his own persuasion and this other sect, published another work which was deemed extremely well timed and judicious.

In 1676 his celebrated "Apology for the Quakers" appeared, in Latin, at Amsterdam in quarto. His "Theses Theologicæ," which are the foundation of this work, had been published some time before. To men of classical knowledge, these two publications not only afford an abundant proof, that our author was one of the most elegant writers in the Latin language; but likewise, that he was a man of great candour, sound judgment and a perfect master of the art of reasoning

In 1678, he published his apology in English. Prefixed to this work is an address to King Charles II. which, as it contains a number of bold truths and these too relating to his majesty, is certainly a species of composition, which few dare present to the inspection of princes. Amongst many other extraordinary passages contained in this address, we meet the following: "There is no king in the world, who can so experimentally testify of Gods providence and goodness, neither is there any who rules so many free people, so many true christians, which thing renders thy government more honourable, thyself more considerable than the accession of many nations filled with slavish and superstitious souls. Thou hast tasted of prosperity and adversity, thou knowest what it is to be banished thy native country, to be over-ruled, as well as to rule and sit upon the throne, and being oppressed, thou hast reason to know how hateful the oppressor is both to God and man: if after all those

warnings and advertisements, thou dost not turn unto the Lord God with all thy heart, but forget him, who remembered thee in thy distress, and give up thyself to folly, lust and vanity, surely great will be thy condemnation." These pieces of his, though they greatly raised his reputation amongst persons of sense and learning, brought him into various disputes, and one particularly with some considerable members of the university of Aberdeen, an account of which was afterwards published.

In 1677, he wrote a large treatise on universal love, which was published under the following title "Universal love considered and established upon its right foundation, being a serious enquiry how far charity may, or ought to extend towards persons of different judgments, in matters of religion: and whose principles among the several sects of christians, do most naturally lead to that due moderation required: writ in the spirit of love and meekness, for the removing of stumbling blocks, out of the way of the simple, by a lover of the souls of all men."

But the talents of our author were not entirely confined to this abstract kind of writing, as appears from his letters to the public ministers at Nimeguen, who had met there in 1675, for the purpose of effecting a general peace in Europe. His last tract was published in 1686 and entitled, "The possibility and necessity of the inward and immediate revelation of the spirit of God towards the foundation and ground of true faith, written in Latin to a person of quality in Holland, and now also put in English."

We shall conclude this article, by observing, that his numerous publications, which are all written in a clear, methodical and accurate manner are deservedly held in great esteem by those of his own sect, to whom they were undoubtedly of great service all over Europe. He travelled also with the famous W. Penn, through the greatest part of England, Holland, and Germany, and was every where received with great respect.

When he returned to his native country, he spent the remainder of his life in a quiet and retired manner, and died at his own house at Ury near Aberdeen, on the 3d October 1690, aged forty one years.



BARD, (DR. JOHN) a learned and eminent physician, was born in Burlington, New-Jersey, 1st. February, 1716. His father, Peter Bard Esquire, who was a native of France, came to Maryland, in the year 1703, in the capacity of a merchant, from whence he soon after moved to New-Jersey, where he was, for many years, one of his majesty's privy council and second judge of the supreme court of that colony.

When Mr. Bard, the subject of this memoir, was very young, he, along with two of his elder brothers, was sent to Philadelphia for his education; and committed to the care of Mr. Annan, at that time, one of the most eminent teachers on the continent, with whom he studied the languages, till he arrived at the age of 16 or 17 years. Having early discovered a great share of genius and assiduity, in the pursuit of literature, and evinced a predilection for the study of physic, he was bound as an apprentice to the late celebrated Dr. Kearsely, with whom he continued till 1737, at which time he had completed his 21st year.

Having, during his apprenticeship, by means of a good natural capacity, as well as the most unremitting diligence and application, laid in a considerable stock of medical knowledge, he began to visit patients on his own account: married a Miss Valleare, the niece of Dr. Kearsley's wife; became much respected and soon acquired a large share of practice.

But his reputation as a physician was too conspicuous, to remain, for any length of time, exclusively confined to Philadelphia; the fame of his talents had accordingly, in a very few years after he first began

to practice, reached New-York. In that city, about this time, there had been a great fatality amongst physicians; and in particular three or four of the most eminent in that profession, had died within a short time of each other. On this occasion letters were written to Dr. Bard, by many of the most respectable inhabitants, urging his coming thither in so pressing terms, that being unable any longer to resist their importunity, he removed to that city, with his family, in the year 1743, and there he continued as a steady and skilful practitioner till within a few months of his death.

A person of his distinguished talents, unremitting assiduity, conciliating manners and humane attention to the sick, could not fail of speedily attracting general notice. We accordingly find, that in a few years after his arrival in this city, he had, by means of his own intrinsic merit, without condescending to any mean art or disingenuous solicitation, arrived at a great degree of celebrity, and obtained a practice, which was, perhaps, fully as lucrative and extensive, as that of the most celebrated of his brethren.

Soon after the close of the revolutionary war, a number of respectable physicians, with a view to promote a social and professional intercourse, for the purpose of disseminating medical knowledge, and introducing order and uniformity in the practice of physic, formed themselves into an association which they denominated "The medical Society of the State of New-York." This society had been in existence some time before, but its meetings had been, in a great measure, suspended during the war. Upon its re-establishment, Dr. Bard was called to fill the Presidential chair.

The high degree of estimation in which his talents and character were held by that respectable body, could not have been more fully expressed, than by their annually re-electing him to fill that honourable office for the space of 6 or 7 years successively, du-

ring which period, he discharged his duty, in a manner highly conducive to the promotion of medical knowledge, and the best interest of the society, over which he was called to preside.

In the early part of his life, Dr. Bard had paid great attention to the study of the *Belles Lettres*, in which he made great proficiency. He was possessed of a most correct and elegant taste; and it was well known to his friends, that he had the happiest facility in committing his thoughts to writing, with uncommon accuracy and precision: yet the world has not been gratified with any of his productions, which is the more to be regretted, as such was the depth of his researches, and solidity of his judgment, that whatever had come from his pen, would undoubtedly have been considered, by men of science, as truly valuable. The truth is, that his practice was so very extensive, and his mind so wholly engrossed in devising suitable remedies, to counteract the dangers, to which he foresaw his patients were exposed, as to leave him little or no leisure for writing books: and to this, perhaps, we may add, that, like many other persons possessed of transcendant abilities, he was a gentleman of the greatest modesty, and very probably so diffident of the superiority of his own talents, as to render him unwilling to commit himself by any publication.

Dr. Bard was possessed of a singular ingenuity and quickness in discriminating diseases, and he could frequently discover, as it were, at a single glance, a danger to which his patient was exposed, which none but a physician of great discernment could have ever suspected: yet so far was he from presumptuous confidence in his abilities, that in his examination of the sick, he was remarkably circumstantial and particular.

Humanity was one of the most striking features in the character of Dr. Bard: hence his unceasing anxiety for the recovery of his patients of whatever situation in life; for his care was not in the least abated,

when he discovered; that those whom he attended were in so indigent circumstances, as to be able to afford no other compensation for his services, than thanks. Through the whole of his long and useful life, his conduct was, in every transaction, marked with the strictest honour and integrity. In conversation, he was polite, affable, entertaining and cheerful. To those whom he instructed in the science of medicine, he acted the part of a father as well as of a preceptor; for by his parental advice, and the excellent example he set before them, he taught them how to become good members of society, as well as how to excel in that particular profession, which they had made the object of their choice.

In the year 1795, when the Yellow Fever was committing considerable devastation in New-York, and several physicians, who were only in the meridian of life, had, in common with many of their fellow-citizens, betaken themselves to flight; Dr. Bard, though then verging towards the 80th year of his age, remained steadfast at his post; nor did he give up attending on his patients, till May 1798, when he removed to his estate at Hyde Park, near Poughkeepsie.

Here he continued in the enjoyment of perfect health and the full use of his mental faculties till within about eight days of his death, when he was struck with a paralytic stroke of which he expired March 30th 1799, aged 83 years and two months.

He left two Sons, Dr. Samuel Bard, whose eminent talents as a physician are well known, and Mr. John Bard a respectable merchant in New-York. He also left three daughters, all of whom are married to gentlemen of distinguished character and fortune.



BARRE, (MADAME DU) mistress of Louis XV. The memoirs of the life of a French courtesan would be ill deserving of notice, were they to consist merely of

a detail of successful intrigues: but in the life of Madame du Barré, we have it strongly exemplified, that vice and intrigue, however successful for a time, lead to infamy and disgrace, and that retribution sometimes takes place even in this world, long after the wickedness which deserved punishment, appeared to be forgot.

Madame du Barré was fond of being thought descended from an ancient, noble family in Ireland, some of whom fled to France; during the troubles in that Island: but the truth is, her descent, and even her birth, are too obscure to be traced with any certainty. It is notorious, however, that from the earliest ages of womanhood, she was known in Paris under the denomination of "une fille de joye," a girl of the town, and it is also ascertained, that she had moved in a very humble station.

In the éarly part of her youth, she was esteemed uncommonly beautiful; but at the period she was pitched upon by the duke d'Aguillon, to fascinate the voluptuous monarch of France, the charms of her person had greatly suffered by the depredations of time, and the course of life, to which she had been accustomed from fourteen to thirty years of age. The remaining lustre of a fine eye, joined to exact symetry of shape, and an inexpressibly engaging air of address, were, however, sufficient external graces to engage the king's attention at the first interview, placed as she purposely was, in a situation where she could not fail of attracting his notice, and fully instructed in the part she should act.

Her conquest over the heart of the king was soon completed, and a treaty set on foot, which ended in her establishment at Versailles on her own terms: one of them was a title, which the silly monarch granted, notwithstanding the strong representations of his minister de Choiseul, against so imprudent a measure. Having gained this point, the Countess du Barré kept no bounds; but with unexampled arro-

gance expected to be visited by the Dauphin and Dauphiness, the late unhappy king and queen of France. The Dauphin, after some warm altercations, with his grandfather, was obliged to submit: but his consort, with a noble greatness of soul, refused to comply. The ladies of the court, however, could obtain no indulgence: they were obliged to shew every mark of respect to the new favourite, and one example of resistance frightened them into constrained compliance.

The Dutchess de Grammont first lady of honour to the deceased queen of Louis XV. being in a box at the opera, the countess du Barré came in and attempted to place herself along side of the Dutchess, upon which consulting her own dignity and her veneration for the memory of her late royal mistress, she desired the countess to retire, and on her refusal, withdrew to another box. Du Barré mortified at this circumstance, carried her complaints to the king, who immediately sent a letter-de-cachet to the Dutchess, banishing her to her country seat, which was situated at a great distance from Paris.

In the year 1771, she had gained so complete an ascendancy over this silly monarch, that she obtained a power to draw on the treasury, under her own signature; and had influence sufficient to procure the dismissal of the most popular ministers, and to substitute others more accommodating to her ambitious views in their stead. Those, who, in any degree, had attempted to retard her aggrandizement, now severely felt the effects of her resentment, and the only medium through which court favours could be solicited with success, was through this aspiring and unprincipled prostitute.

But the duration of Madame du Barré's power, was terminated in 1774, when the king was seized with his last sickness. Just before his death this unhappy woman, by whose means he had lost the affection of his subjects, was removed from the palace,

and took refuge in a convent near Paris, where she remained unmolested by the new king. She had the prudence, however, never to appear in public, as she well knew that her ascendancy over Louis XV. had been very apparent, and that the late unprosperous situation of affairs was entirely attributed to her intrigues with the Duke d'Aguillon and the chancellor.

From that time she attracted no public attention, till a few years previous to her death, when she went over to England, in consequence of having some jewels stolen by persons, who had taken refuge in London. There she continued for some time after the revolution, when she was induced to return to France, in order to secure her property; and soon after, the 30th May 1793, was led from her beautiful pavilion at Lucienne, to a prison in Paris. From the time of her first confinement, she was strongly impressed with a presage of her fate. Whenever the door of her chamber opened, she was seized with violent trembling, and sometimes fainting fits. At length the fatal summons to the revolutionary tribunal arrived. The chief evidence against her was a negro slave, whom she had reared from her infancy and to whom she was greatly attached. One of the most flagrant testimonies, which were produced of her counter-revolutionary principles, was Mr. Pitt's picture, which she said had been given to her the night before her departure from London by lord Thurlowe. This wretched woman was condemned to die; and it is said, that she was deluded with the promise of pardon, provided she would discover the spot, where she acknowledged, that some treasures were concealed; but no sooner were they found than she was ordered to execution. During her passage thither, 8th Dec. 1793, she appeared almost dead, and leaned her head upon the shoulder of the executioner. But, when she reached the square of the revolution, the sight of the instrument of death rallied her sinking spirits, and called forth the most cruel agonies of re-

luctant nature. She rent the air with her shrieks, and was deaf to the expostulation of Noil, a deputy of the Gironde, who perished at the same time, and who encouraged her to resign herself to a fate, which was inevitable. Her convulsed frame acquired extraordinary strength: she struggled with her executioner, and after a conflict, at which humanity shudders, was forced to undergo the fatal stroke.

On this conclusion of her life, we may remark, that it ought not to affect any one with wonder or surprise. With respect to the offence, for which she was condemned to suffer, it is more than probable that she was innocent: but the manner of her death cannot but recall the remembrance of a life spent in wickedness, luxury, and contemptible ambition, which left no consolation to animate her in her dying moments. She could make no appeal to the pity and humanity of the spectators. She had contributed to involve the nation in immense debt, and to bring the throne to its total overthrow. Her private life had likewise been such, that she could derive no comfort from a retrospective view, when she stood most in need of it. It cannot ever be surprising, that those, who have despised every moral and religious sentiment, should meet death with the fear and amazement of a guilty conscience.



BARRINGTON, (SAMUEL) an eminent British admiral, son of John, first Lord Viscount Barrington, was born in Berkshire, England, in 1729.

Our admiral was one of five brothers, who rose to the highest dignities, that can be obtained in their respective lines. William the eldest, was a peer, and passed the successive offices of lord of the admiralty, master of the wardrobe, chancellor of the exchequer, treasurer of the navy and secretary at war: John was a general of the army; Daines, a judge: Samuel, the

subject of this memoir, an admiral : and Shute, the present bishop of Durham, and the only survivor of this illustrious family.

Samuel, having evinced a predilection for the naval profession, was sent to sea, when very young : In 1747 he was appointed a post captain ; and in 1770 a colonel of the Chatham division of marines in the room of Lord Howe, who was then made a rear admiral. In January 1778, he was made rear admiral of the white : and on the 29th of the same month rear admiral of the red. He was immediately after sent to the West-Indies, where his valour, prudence and good conduct, gained him the highest reputation. He, in particular, signalized himself, by the complete reduction of St. Lucie, Dec. 30th 1778, an enterprise so difficult, and exposed to so great opposition, as would have rendered a failure perfectly justifiable. On the 13th Dec. immediately preceding, part of the troops, under the command of general Meadows effected a landing ; and on the day after, the remainder followed under the command of general Prescott. They met with the most formidable opposition from their opponents, but persevered with so great vigour, that on the 15th the last French flags on those posts, which were in sight from the neighbouring hills, was struck. At this very juncture, Count d'Estaing appeared in view, with a prodigious force ; for besides his original squadron of twelve ships of the line, he was accompanied by a numerous fleet of frigates, privateers and transports, with a land force estimated at 9000 men. From his great superiority, d'Estaing had every reason to believe that the whole British force by sea and land, would fall an easy prey into his hands ; but the day being far advanced, he deferred his operations till the ensuing morning. In the mean time admiral Barrington, whose vigilance was ever awake, did not let slip this golden opportunity : for, during the night, he exerted all his power, in getting the transports warped into the bottom of the bay, so that they

might be as remote from danger as possible, and the ships of war brought into their respective stations, so as to form a line effectually to cover its entrance, which was still farther secured by a battery on two opposite points of land. His force consisted of a 74, a 70, two 64's and three frigates. In the morning, the count stood in with his whole fleet, not apprehending that the British had possession of that part of the island. A well directed fire, however, which his own ship received from one of those batteries that had so lately changed masters, convinced him of his mistake, and made him bear away with his fleet and transports. He was apparently disconcerted, but after much hesitation bore down with ten sail of the line, just before noon; but he met with so warm a reception from the ships and batteries, which were likewise manned by seamen, that he was forced to withdraw. He, about four in the afternoon, made a fresh attack with twelve ships of the line, which though better supported, and longer continued than the first, was productive of no better effect. His fleet fell into evident confusion and retired from action with great loss.—On the following day he plied to the windward and landed his troops about two leagues distant from the British; whilst, in the mean time, Barrington was employed in preparing for every possible future contingency.

The situation of the British land forces was now peculiarly dangerous, as they were nearly shut up on every side; but the best understanding having subsisted between the admiral and general, they had formed their plans with great judgment, and were finally successful. They, at last, came to a general engagement, when the French, after three unsuccessful attacks, were obliged to retire in the utmost confusion, leaving their dead and wounded in the hands of the victors. Their loss was four hundred killed, five hundred desperately, and six hundred slightly wounded: the whole amounting to a number considerably supe-

rior to those whom they had encountered. The French, while employing their troops by land, likewise attempted a diversion by sea; but such was the care and vigilance of Barrington, as to render all their efforts abortive.

After this defeat, Count d'Estaing continued ten days longer on the island without making further attempts, and embarked his troops on the night of the 28th when the inhabitants offered to capitulate, and had favourable conditions granted them by the admiral, which were signed on the 30th Dec. 1778

In the month of February 1779, he was appointed vice admiral of the Blue: and in September 1780, vice admiral of the white. The ferment of parties which existed during the American war, occasioned many unexpected refusals of promotion; and as admiral Barrington was intimately connected with lord Shelburne and several other leading men of the opposition, it may possibly be attributed to this circumstance, that he refused the command of the channel fleet which was offered to him after the resignation of admiral Geary, in August 1780, and on his declining to accept it, conferred on admiral Darby.

In the spring of 1782, we find him commander of a squadron of the channel fleet, which sailed from Spithead, on the 6th April, and on the 12th of the same month captured a valuable French fleet consisting of two sail of the line and 19 transports. In the fall of the same year he greatly distinguished himself in the ever memorable relief of Gibraltar, being then second in command, under Lord Howe. In Feb. 1786 he was made lieutenant general of marines, and on September 24th 1787, admiral of the blue. During the last ten years of his life, his ill state of health obliged him to decline all naval command: but as he was always in the strictest habits of intimacy with the different commanders of the channel fleet, it is to be supposed, that the benefit of his talents and experience was not entirely lost to his country.

He died at Bath, 16th August 1800, in the seventy-first year of his age; greatly regretted by his countrymen, particularly by all those officers and seamen, who had ever served under his command.



BARROW, (ISAAC) an eminent mathematician and divine, was born in London, 1630. He was at the Charter-house school for two or three years, where, as he discovered a stronger inclination for fighting with his companions, than for making any proficiency in learning, his father entertained little or no hopes of his becoming a scholar. The father's fears, however, were in this respect, very agreeably disappointed; for the son, on being removed to a country academy, soon discovered a change in disposition, and made so great proficiency in learning, and every other valuable accomplishment, that he gained the esteem of the most distinguished persons in his vicinity, and afforded to his friends the pleasing prospect of his future eminence.

In 1645, he was entered at Trinity College, Cambridge, where, as his father had greatly suffered in his estate, by his adherence to King Charles, his chief support was, at first, from the generosity of Dr. Hammond, for which he ever retained the most grateful sentiments. In 1647, he was chosen to a scholarship, and though he always continued a warm loyalist, his behaviour was such, that he retained the good will and esteem of all his superiors. In 1648 he took the degree of bachelor of arts, and the year following, was chosen fellow of the College. After his election, finding the times unfavourable to his views in the church, he, for some years, directed his attention to the study of physic, and in particular, made great progress in anatomy, botany and chemistry. But on mature reflection, he again applied to the study of divinity, to which he conceived himself obliged, by the oath he had taken, on his admission to his fellowship.

While he read Scaliger on Eusebius, he perceived the dependence of chronology on astronomy, which put him on reading Ptolemy's *Almagist*, and finding this book, and the whole science of astronomy to be founded upon geometry, he made himself master of Euclid's *Elements*, and from thence proceeded to the other ancient mathematicians.

In 1654, the professorship of Greek, having become vacant, Mr. Barrow presented himself as a candidate, to which, however, notwithstanding the evident superiority of his abilities, he did not succeed, as he was supposed to be tinctured with Arminianism. This disappointment, it is thought, helped to forward his desire of seeing foreign countries. He accordingly left England, in June 1655, and went to Paris, where he found his father, and out of his small stock, afforded him a very seasonable supply. The ensuing spring, he set out for Paris, with an intention to visit Rome; but upon his arrival at Leghorn, understanding that the plague was raging there, he relinquished his design, and on Nov. 6th 1656, took ship for Smyrna. In this voyage the ship was attacked by an Algerine pirate, and though he had never seen any sea fight, he stood to the gun appointed him with great courage, being, as he said himself, not so much afraid of death as of slavery. The corsair perceiving the stout defence the ship made, sheered off. After a short stay at Smyrna, he proceeded to Constantinople, where he devoted a great part of his time to reading the works of St. Chrysostom, who had been once bishop of that see, and whose writings he preferred to those of all the other fathers. After a residence of somewhat more than a year in Turkey, he set out for England, where after a tour through Germany and Holland, he arrived in 1659. About that time M. Barrow received episcopal ordination. He had suffered greatly, in his circumstances, from his adherence to the cause of royalty; hence at the restoration of King Charles II. which took place 29th May 1660,



Tisdale del. et sculp.

JOHN TRUMBULL ESQ.

his friends were hopeful that he would immediately receive some church preferment. But upon this occasion his talents, virtues, and services were alike forgotten. He was, however, towards the end of the same year, chosen Greek Professor, at Cambridge, and in July 1662 was elected professor of Geometry in Gresham college. Upon the 29th May 1663, he was elected a fellow of the Royal Society; and the same year appointed mathematical professor at Cambridge, and though the two professorships were not inconsistent with each other, he chose to resign that of Gresham college.

In 1669, he resigned his mathematical chair to his learned friend Mr. (afterwards Sir) Isaac Newton, being now determined to devote his time to the study of divinity. In 1672, the king appointed him master of Trinity college, and was pleased to say when he advanced him to that dignity, that "He had given it to the best scholar in England," nor did he speak from report, but from his own knowledge; for the doctor being then his chaplain, he used often to converse with him, and in his humorous way, to call him "an unfair preacher," because he exhausted every subject, and left nothing for others to say after him. In 1675, he was chosen vice chancellor of the university.

This great and eminent divine died of a fever 4th May 1677, and was buried in Westminster abbey, where there is a monument erected to his memory. He published several works upon mathematical subjects, and after his death, a number of his MSS. being collected, were likewise edited by Dr. John Tillotson. These consisted of poems, orations, sermons, &c.



BASKERVILLE, (JOHN) a very ingenious artist of the present century, especially in letter-founding and printing, was born in January 1706, at Woverley

in Worcestershire, and was heir to an estate, of about 266 Dollars a year; the whole income of which estate, with an exemplary filial piety and generosity, he allowed to his parents till their deaths, which hapened at an advanced age. He was brought up to no particular trade or profession; but acquired, early in life, a love for fine writing and cutting in stone, in which arts he attained to great proficiency. When he was about twenty years old, he commenced writing-master at Birmingham. In a little while his active genius, attentive to the improvements which were making in the rising manufactures of that industrious town, and formed for the invention of such improvements, led him to the japan business. This he carried on a long time with distinguished excellence and success. Mr. Baskerville applied himself, in 1750, to letter-founding, the bringing of which to perfection, cost him much labour, and was accompanied with a very large expence. From letter-founding he proceeded, in a few years, to printing. The first work published by him was an edition of Virgil, in royal quarto. Soon after this, he obtained leave, from the university of Cambridge, to print a Bible in royal folio, and editions of the Common Prayer in three sizes; for the permission of which he paid a great premium to that university. He afterwards printed Horace, Terence, Catullus, Lucretius, Juvenal, Sallust, and Florus in quarto royal, Virgil in octavo, and several books in 12mo. He published likewise some of our English classics. These publications rank the name of Baskerville with those persons who have the most contributed, at least in modern times, to the beauty and improvement of the art of printing. Indeed, it is needless to say to what perfection he has brought this excellent art. The paper, the type, and the whole execution of the works performed by him are the best testimonies of his merit. He died in January, 1775.

BATTIE, (WILLIAM) an English physician was born in Devonshire, 1704. He received his education at Eton, and in 1722 was sent to King's college, Cambridge. His mother accompanied him to both these places, to assist him with those little necessaries, which the narrowness of her finances would not permit her to provide in any other form. However, gaining an university scholarship, he was enabled to live agreeably, and as he expresses it, "get through the worst part of his life." His own inclination prompted him to the profession of the law, but his finances would not support him at one of the inns of court. He had two cousins of the name of Coleman, wealthy, old batchelors, to whom he, upon this occasion applied for assistance: but they declined interfering in his concerns. Upon this he directed his attention to physic, and first practised at Cambridge. He afterwards removed to Uxbridge, and from thence to London, where meeting with great success, his relations, the Coleman's, grew fond or rather proud of him, and behaved to him with cordiality and friendship. In 1738, he fulfilled by marriage a long engagement to a daughter of Mr. Goode, the under master of Eton school. Soon after which, the survivor of the Coleman's left the Doctor £30,000 (133,200 Dollars). In the disputes, which the college of physicians had with Dr. Schomberg, about 1750, Dr. Battie, who was, at that time one of the censors, took a very active part against that gentleman; and in consequence, was thus characterized, in a poem called, "The Battiad."

First Battas came deep read in worldly art,
 Whose tongue ne'er knew the secrets of his heart,
 In mischief mighty, though but mean of size,
 And like the Tempter ever in disguise.
 See him with aspect grave and gentle tread,
 By slow degrees approach the sickly bed;
 Then at his club, behold him alter'd soon,
 The solemn doctor turns a low buffoon.

And he who lately in a learned freak,
Poached every lexicon and published Greek,
Still madly emulous of vulgar praise
From Punch's forehead wings the dirty bays.

In 1761, he published "*De principibus animalibus exercitationis in Col. Reg. medicorum,*" in three parts, which was followed the year after by a fourth. In 1757, being then physician to St. Luke's hospital, and master of a private mad-house, he published in 4to. "*A Treatise on Madness,*" in which, having thrown out some censures, on the medical practice formerly used in Bethlehem hospital, he was replied to, and severely animadverted on by Dr. John Monro, whose father had been lightly spoken of in the forementioned treatise. In 1762, he published in Latin, his "*Aphorisms on the knowledge and cure of diseases &c.*" In February 1763, he was examined before a committee of the house of commons, on the state of the private mad-houses in the kingdom, and received in their printed report, a testimony very honourable to his abilities. The contents of this report being highly interesting, we shall here transcribe part of it:

"Your committee being desirous of obtaining every assistance and information, which might enable them more perfectly to obey the orders of the house, they desired the attendance of Dr. Battie and Dr. Monro, two very eminent physicians, distinguished by their knowledge and practice in cases of lunacy. Dr. Battie gave it as his opinion, to your committee, that the private mad-houses require some better regulations; that he hath long been of this opinion; that the admission of persons brought in as lunatics, is too loose and too much at large, depending upon persons not competent judges; and that frequent visitation is necessary for the inspection of the lodging, diet, cleanliness and treatment. Being asked if he had ever met with persons of sane mind in confinement for lunacy, he said it frequently happened: he related the case of a woman, brought as a lunatic by her husband, to a house under

his direction, whose husband, upon his insisting he should take home his wife, and expressing surprize at his conduct, justified himself, by frankly saying, that he understood it to be a sort of bridewell, or place of correction." The doctor also related another case to the same import; upon which a bill was ordered to be prepared for the regulation of private mad-houses; but not then carried into execution, though the cases examined by the committee were pronounced "sufficient to establish the reality of great abuses therein, the force of evidences and the testimony of witnesses, being amply confirmed by the confession of persons keeping these houses, and by the authority, opinions and experience of Dr. Battie and Dr. Monro." In 1772, on occasion of some fresh abuses, a bill was again ordered to be prepared, but to as little purpose as the former. A third ineffectual attempt was made in 1773, but the abuses continuing to increase, an act for the better regulation of private mad-houses was obtained in 1774, when the power of licensing the keepers of such houses, was vested in the college of physicians.

The accomplishment of this desirable object, was chiefly to be attributed to the exertions of Dr. Battie: and if it be considered, that the evil had arrived to so great a magnitude, that nothing was, at that time, more common in the metropolis of Great-Britain, than for persons in their sound understanding, to be suddenly snatched off to private mad-houses, where, to gratify the resentment, or promote the avaricious views of base individuals, they were totally secluded from the world, he certainly deserved well of his countrymen.

In 1776, he was seized with a paralytic stroke, of which he died, June 13th, in his 73d year.



BATHURST, (ALLEN) Earl of Bathurst, one of the last worthies of Queen Anne's reign, which was

the Augustan age, in England, was born in 1684. His studies and his education were equally conducive to the brilliant figure he was destined to make in social life and in the senate, as a polite scholar, a patriot, and a statesman. These talents he had an opportunity to display as early as 1705, where he was sent to parliament as representative from the borough of Cirencester, and served with great honour and reputation. He, in particular, signalized himself in the debates, which took place, relative to the union of the two kingdoms, Scotland and England, which measure he firmly supported, as being well calculated to strengthen the vigour of government by uniting its force. In consideration of his zeal and services, the queen advanced him in 1711 to the dignity of a peerage, by the title of Baron Bathurst. After this, he continued to speak his sentiments with undaunted freedom in the upper house, and stepped forth as a formidable opponent to the court measures in the reign of George I. and during Sir Robert Walpole's administration. The acrimony of the prosecution carried on against the earl of Oxford, Lord Bolingbroke, and the duke of Ormond, stimulated his indignation and his eloquence against such vindictive proceedings; and he well observed, "that the king of a *faction* was but the sovereign of *half his subjects*." The South Sea scheme, a project which must, in some measure be known to every person, in the least acquainted with the English history, having infected the whole nation with a spirit of avaricious enterprize, the people awakened from their delirium, and an infinite number of families was involved in ruin. Lord Bathurst publicly impeached the directors, whose arts had enabled them by these vain expectations to amass surprising fortunes; and moved for having them all punished by a forfeiture of their estates, for such a notorious act of knavery. When the bill was brought into the House of Lords, against Dr. Atterbury, bishop of Rochester, Lord Bathurst appeared

as one of his most strenuous friends. He spoke against the bill with vehemence and propriety; observing, "that if such extraordinary proceedings were countenanced, he saw nothing remaining for him and others but to retire to their country houses, and there, if possible, quietly enjoy their estates, within their own families, since the least correspondence or intercepted letter, might be made criminal." Then turning to the bishop, he said he "could hardly account for the inveterate malice some persons bore the ingenious bishop of Rochester, unless it was, that they were infatuated, like the American savages, who believe they not only inherit the spirits, but even the abilities of the man they destroy." He was entirely opposed to continental connections, which experience has since proved to have been extremely prejudicial to the British nation; and animadverted severely upon the monarch, whose thoughts were turned to foreign concerns, and alliances, which could never be useful; complaining of the immense sums lavished in subsidies to needy and rapacious princes. The directors of the charitable corporation having embezzled £500,000, (2,220,000 Dollars) of the proprietors capital; Lord Bathurst declared, in the House of Lords, his abhorrence of this most iniquitous scene of fraud; asserting that not one shilling of the money was ever applied to the proper service, but became the reward of avarice and venality. In 1742 he was made one of the privy council, and in 1757, was constituted treasurer to the present king, who was then prince of Wales, and so he continued till the death of George II. when on account of his age, he declined all public employment.

Lord Bathurst's integrity gained him the esteem of his opponents: and his humanity and benevolence, the affection of all who more intimately knew him. He added to his public virtues, all the good breeding, politeness and elegance of social intercourse. Congreve, Swift, Prior, Addison, Arbuthnot, Pope, Gay,

and most men of genius, in his own time, cultivated his friendship, and were proud of his correspondence. In the latter part of his life, he preserved his cheerfulness, being always accessible, hospitable and beneficent. He delighted in rural amusements; and enjoyed, with philosophical satisfaction, the shade of the lofty trees, which he had planted himself. Till within a month of his death, he constantly rode out two hours before dinner, and drank his bottle of claret or madeira after it. He used to declare in a jocosose manner, that he could never think of adopting Dr. Cheyne's method, who had assured him fifty years before, that he would not live seven years longer, unless he abridged himself of his wine. Pursuant to this maxim, having invited several of his friends to spend a few cheerful days with him at his seat, and being one evening very loth to part with them, on his son's objecting to sit up any longer, and adding, "that health and long life, were best secured by regularity, he suffered him to retire, but as soon as he was gone the cheerful father said, "Come my good friends since the *old* gentleman has gone to bed, I think we may venture to crack another bottle."

His death happened after a few days illness, at his seat near Cirencester, in the 91st year of his age, on the 16th Sep. 1775



BAXTER, (RICHARD) an eminent nonconformist divine, was born in Shropshire, England, Nov. 12th 1615. He was far from being happy, in respect to his schoolmasters, who were men no way distinguished, either for learning or morals, and missed the advantages of an academical education, through a proposal made to his parents, of placing him under Mr. Wickstead, chaplain to the council of Ludlow. The only advantage he reaped there, was the use of an excellent library, which, by his own great application, proved of infinite service to him. In this si-

tuation, he remained about a year and an half, and then returned to his father's.

In 1633, Mr. Wickstead prevailed on him to wave the studies, in which he was then engaged, and to think of making his fortune at court. He accordingly came up to Whitehall, with a recommendation to Sir Henry Herbert, then master of the revels, by whom he was very kindly received. But after a month's stay, discovering no charms in this sort of life, and having besides a very strong propensity to undertake the ministerial functions, he returned to his father's, and resumed his studies with fresh vigour, till he was some time after fixed as master of the free school at Dudley. In the time he taught school there, he read several practical treatises, whereby he was brought to a due and deep sense of religion, his progress therein being not a little quickened by his great bodily weakness, which inclined him to think he should scarcely survive a year. We are told by Dr. Calamy, that from the age of twenty-one to twenty-three years, he lived constantly, as it were, in the shadow of death, and finding his own soul under serious apprehensions of the matters of another world, he was very desirous to communicate those apprehensions to such ignorant careless, presumptuous sinners, as the world abounds with. Although, therefore, the fear of exposing himself to censure, on account of his want of academical education and honours, made him, at first, hesitate to undertake the work of the ministry; yet finding himself endowed with a persuading faculty of expression, and a serious desire for the conversion of men's souls, whilst he, at the same time, believed that his time in this world would be short, he at last surmounted all difficulties, and was, in 1638, admitted to holy orders, by the bishop of Winchester, having at that time no scruples about conformity to the church of England.

Mr. Baxter was first settled as a clergyman at Dudley, where he became acquainted with several non-

conformists, whom, though at the time he judged to be severe, and splenetic, yet he afterwards found to be both godly and honest men. These supplied him with several writings against the ceremonies of the established church, which, at last, led him to doubt of the lawfulness of kneeling at receiving the sacrament of the Lord's supper; the use of the surplice, the cross in baptism, &c. He was likewise much opposed to the promiscuous administering the Lord's supper to all comers, though ever so unqualified, if they were not excommunicated by a bishop or chancellor, who could have little or no opportunity of knowing any thing about them. He still, however, in a great measure, kept his thoughts to himself; freely reproved the discontented for the bitterness of their language against the bishops and their adherents; and in the most pressing manner exhorted them to the exercise of patience and charity. The *et cætera* oath, as it was called, being at last, enjoined on all persons by authority, was, however, the particular circumstance which finally induced him to leave the church. The following were the obnoxious clauses in this oath: I A. B. do swear, that I do approve of the doctrine and discipline or government established in the church of England, as containing all things necessary to salvation"—and again "nor will I ever give any consent to alter the government of the church, by archbishops, bishops, deans, and archdeacons, &c. as it stands now established, and as by right it ought to stand."

Men of tender consciences, thought it hard to swear to the continuance of a church government, which they disliked; and yet they would have concealed their thoughts, had not the oath imposed under the penalty of expulsion, compelled them to speak. Others complained of the *et cætera*, which they said contained they knew not what, and might be extended to they knew not whom. Mr. Baxter seems to have understood the oath to be a direct declaration in favour of the ecclesiastical jurisdiction of prelates as then established,

which, though it might be submitted to with little; he apprehended, could not be sworn to, without much consideration. This put him upon studying the best books he could meet with on the subject, the consequences of which was, that he utterly disliked the oath.

In the year 1640, he was invited to Kidderminster, where he applied himself with such diligence to his sacred calling, as had a great effect, in a short time, on a very dissolute people. He continued there about two years before the civil war broke out, when he withdrew to coventry, and preached to the garrison and inhabitants. When Oliver Cromwell made himself Protector, he would not comply with his measures, though he preached once before him. He came to London, just before the deposing of Richard Cromwell, and preached before the parliament the day before they voted the return of King Charles II. who upon his restoration appointed him as one of his chaplains in ordinary. He assisted at the conference in the Savoy, as one of the commissioners for stating the fundamentals in religion, and then drew up a reformed liturgy. He was offered the bishopric of Herfordshire, which he refused; wishing no higher preferment than Kidderminster; in which, however, he was not permitted to preach above twice or thrice after the restoration, whereupon he returned to London, and preached occasionally about the city, till the act of uniformity took place. During the great plague, which raged in London in 1665, he retired into Buckinghamshire; but afterwards returned to Acton, where he staid till the act against conventicles expired, and then his audience was so large, that it wanted room. Upon this he was imprisoned but procuring a habeas corpus, he was discharged. After the indulgence in 1672, he returned to London: and in 1682, he was seized for coming within five miles of a corporation. In 1684, he was seized again; and in the reign of James II. was committed prisoner to the king's bench.

and tried before the infamous judge Jefferies for his *paraphrase on the New Testament*; which was called a *scandalous and seditious* book against the government. He continued in prison two years, from whence he was at last discharged, and had his fine remitted by the king. Upon obtaining his liberty, he retired to a house in Charter-house-yard, where he continued to exercise his ministerial functions, and used to preach so long, notwithstanding his wasted, and languishing body, that the last time, he almost died in the pulpit. Not long after this sermon, he felt the approaches of death, the thoughts of which afforded him the highest satisfaction; and when, in his own apprehensions, death was nearest, he expressed the most remarkable joy. On the 8th Dec. 1691, Mr. Baxter expired, and was interred in Christ church, whither his remains were attended by a numerous company and many clergymen of the established church. He wrote a hundred and twenty books, and had sixty written against him. His practical works have been published in four volumes folio. Bishop Burnet, in his history of his own times, calls him "A man of great piety, and that if he had not meddled with too many things he would have been esteemed one of the most learned men of the age; that he had a moving and pathetic way of writing, and was, his whole life long, a man of great zeal and much simplicity, but was unhappily subtle and metaphysical in every thing." Dr. Wilkins, afterwards bishop of Chester, says, "That Mr. Baxter had cultivated every subject he had handled; and if he had lived in the primitive times, he had been one of the fathers of the church." Dr. Barrow, an excellent judge says, "his practical writings were never mended, his controversial, seldom confuted."

Of his many works we shall only select the following, which are generally deemed the most interesting: 1. "The Saint's Everlasting rest." 2. "Call to the unconverted," of which 20,000 were sold in one year;

and it was translated, not only into all the European languages, but also into the Indian tongue, by the Rev. Mr. Ellis of New England. 3. "Poor man's family book." 4. "Dying Thoughts." 5. "Paraphrase on the New Testament."



BEATON or **BETON**, (**DAVID**) Archbishop of St. Andrews, in Scotland, and cardinal of the Roman church, was born in 1494, and educated in the university of St. Andrews. He was afterwards sent over to Paris, where, after having attained a proper age, he entered into holy orders. In the year 1519, he was appointed resident at the court of France, about which time, several rich episcopal livings were likewise conferred upon him. In 1525, he returned to Scotland, and in three years after was made lord privy seal. From that time, we find him rapidly advancing to the highest offices both in church and state.

In 1537, he resided at St. Andrews, where, though he was only coadjutor, yet he assumed all the power and authority of the archbishop; and in order to strengthen the popish interest in Scotland, pope Paul III. raised him to the dignity of a cardinal, in Dec. 1538. A few months after, the old archbishop dying, the cardinal succeeded, and it was upon this promotion, that he began to shew his warm and persecuting zeal for the church of Rome. Soon after his installment, he assembled in the cathedral of St. Andrews a vast concourse of the nobility, to whom, in a harangue from a throne erected for the purpose, he represented the danger, with which the church was threatened from the increase of heretics, and in particular, mentioned Sir John Borthwick, whom he had cited before that diet, for dispersing heretical books, and holding opinions contrary to the doctrine of the church of Rome; and as the knight neither appeared in person nor by proxy, he caused him to be declared a heretic, his goods confiscated, and himself burnt in

effigy. But Sir John was not the only person against whom he proceeded for heresy; for George Buchanan the celebrated poet and historian, and several others were likewise persecuted for the same offence; and as the king left all to the management of the cardinal, it is hard to say to what lengths such a furious zealot might have gone, had not the king's death put a stop to his arbitrary proceeding.

When the king died, there being none so near him as the cardinal, it was suggested by his enemies, that he had forged his will; and it was set aside, notwithstanding that he had caused it to be publicly proclaimed. In consequence of this he was excluded from the government, and the earl of Arran declared sole regent during the minority of Queen Mary. This was chiefly effected by the noblemen in the English interest, who, after having sent the cardinal prisoner to Blackness castle, managed the public affairs as they pleased. Things did not remain long, however, in this situation; for the ambitious, enterprising cardinal, though confined, raised so strong a party in his favour, that the regent found it necessary to release him and to become reconciled to him. Upon the young queen's coronation, the cardinal was again admitted into the council, and had the high office of chancellor conferred upon him. He had likewise the influence to get himself appointed legate a latere by the pope.

His authority being thus firmly established, he began again to promote the popish cause with his utmost efforts. Toward the end of the year 1545, he visited some parts of his diocess, attended by the lord governor and many of the nobility, and ordered several persons to be executed for heresy. In the beginning of the year 1546, he summoned an assembly of the clergy to meet at Edinburgh, in order to concert measures for restraining heresy. How far they proceeded in this inhuman business is uncertain, but it is generally allowed, that the cardinal was diverted from the purposes he had then

in hand, by receiving information, that Mr. George Wishart, the most famous protestant preacher in Scotland, was then in the vicinity. The cardinal by an order from the governor, which was, indeed, obtained with difficulty, had him committed to the castle of Edinburgh, from whence he was afterwards removed to the castle of St. Andrews, to which place he summoned the prelates to attend without delay. At this meeting, notwithstanding, that the archbishop of Glasgow wishing that the blame of condemning so famous a prisoner should not rest solely upon the clergy, advised that he should be delivered over to the secular power; notwithstanding that Mr. Wishart himself appealed to a temporal jurisdiction, and that the governor advised the cardinal not to be too precipitate, yet with all the fury of a cruel and blood-thirsty zealot, he went on with the trial, and this innocent gentleman was condemned to be burnt. He died with amazing firmness; and it is averred by some writers, that he prophesied, in the midst of the flames, the approaching death of the cardinal. Buchanan, in particular, says, that after Mr. Wishart had been fixed to the stake, time being scarcely allowed him to pray for the church of God, "the executioner fired the wood, which immediately taking hold of the powder that was tied about him, blew it up into flames and smoke." The governor of the castle who stood so near that he was singed with the flame, exhorted him in a few words to be of good cheer, and to ask pardon of God for his offences. To whom he replied: "This flame occasions trouble to my body, indeed, but it hath in no wise broken my spirit; but he who now looks down so proudly upon me from yonder lofty place, (pointing to the cardinal) shall, ere long, be as ignominiously thrown down as he now lulls at his ease." This proceeding made a great noise throughout the kingdom: the zealous papists applauded his conduct, whilst the protestants exclaimed against him as a murderer. The cardinal, however, was pleased with

himself, imagining he had given a final blow to heresy, and that he had struck a terror into his enemies.

Soon after this, the cardinal having received intelligence that the king of England was making great preparation to invade the Scottish coasts, appointed a day for the nobility and gentry of that country, which lies much exposed to the sea, to meet and consult what was proper to be done upon this occasion. He likewise began to fortify his own castle much stronger than ever it had been before. Whilst he was busy about these matters, there came to him Norman Lesley, eldest son to the earl of Rothes, to solicit him for some favour, who, having met with a refusal, went away in great displeasure. His uncle, Mr. John Lesley, a violent enemy to the cardinal, greatly aggravated this injury to his nephew, who, being of a daring spirit, entered into a conspiracy with his uncle and some others, to cut off the cardinal. The accomplices having met, early in the morning on the 29th May, seized the porter of the castle, and secured the gate; they then turned out all the servants, and several workmen. This was performed with so little noise, that the cardinal was not waked till they knocked at his chamber-door, upon which he cried out, "Who is there?" John Lesley answered, "My name is Lesley." Which Lesley?" replied the cardinal, "is it Norman?" It was answered, that he must open the door to those who were there; but being afraid, he secured the door in the best manner he could. Whilst they were endeavouring to force it open, the cardinal called to them, "Will you save my life?" John Lesley answered, "Perhaps we will." "Nay," replied the cardinal, "swear unto me, and I will open it." Some authors say, that upon a promise being given, that no violence should be offered, he opened the door; but however this may be, as soon as they entered, John Lesley smote him twice or thrice, as did likewise Peter Carmichael; but James Melvil, as Mr. Knox relates the fact, perceiving them to be

in choler, said, "This work, and judgment of God, although it be secret, ought to be done with greater gravity; and presenting the point of his sword, said, "Repent thee of thy wicked life, but especially of the shedding the blood of that notable instrument of God, Mr. George Wishart, which albeit the flame of fire consumed before men, yet cries it for vengeance upon thee; and we from God are sent to revenge it. For here before my God, I protest that neither the hatred of thy person, the love of thy riches, nor the fear of any trouble thou couldst have done to me in particular, moved or moveth me to strike thee; but only because thou hast been, and remainest an obstinate enemy against Christ Jesus and his holy gospel." After having spoken thus, he stabbed him twice or thrice through the body. Thus fell that famous prelate, a man of great parts, but of pride and ambition boundless, and withal, an eminent instance of the instability of human grandeur.



BEATTIE, (JAMES HAY) son of the celebrated Dr. Beattie, professor of moral philosophy and logic, in Marischal college, Aberdeen, was born in Aberdeen, 6th November, 1768. Mr. Beattie, from his earliest years, was remarkable for mildness and docility of temper, and the strictest adherence to truth. Of the early exercise of his rational powers, we have a striking instance recorded by his father in an account of his life and character, prefixed to a volume of his "Essays and fragments in prose and verse," published after his death.

As this anecdote, which Dr. Beattie justly stiles "A moral or logical experiment," may afford a useful hint to parents, of the proper method of laying the foundation of a religious education in a young mind, we shall give it in the Doctor's own words— "The doctrines of religion I wished to impress on his mind as soon as it might be prepared to receive

them; but I did not see the propriety of making him commit to memory, theological sentences, or any sentences, which he did not understand; and I was desirous to make a trial, how far his own reason could go in tracing out with a little direction, the great and first principles of religion, the being of God. He had reached his 5th or 6th year, knew the alphabet, and could read a little, but had received no particular information, with respect to the author of his being, because I thought he could not yet understand such information, and because I had learned from my own experience, that to be made to repeat words not understood, is extremely detrimental to the faculties of a young mind. In a corner of a little garden, without informing any body, I wrote in the mould with my finger, the three initial letters of his name, and sowing garden cresses in the furrows, covered up the seed. Ten days after, he came running to me, and, with astonishment in his countenance, told me that his name was growing in the garden. I laughed at the report and seemed inclined to disregard it; but he insisted on my going to see what had happened. "Yes," said I, carelessly on coming to the place, "I see it is so; but there is nothing in this worthy of notice; it is mere chance," and I went away. He followed me, and taking hold of my coat, said, with some earnestness, "it could not be mere chance; for that somebody must have contrived matters so as to produce it." I pretend not to give his words or my own, but I give the substance in such language as we both understood. "So you think," said I, "that what appears so regular as the letters of your name, cannot be by chance." "Yes," said he, with firmness, "I think so." "Look at yourself," I replied, "and consider your hands and your fingers, your legs and feet, and other limbs; are they not regular in appearance and useful to you?" He said they were. "Came you then hither," said I, "by chance?" "No," he answered, "that cannot be; something must have

made me." "And who is that something?" answered I. He said he did not know; (I took particular notice, that he did not say as Rousseau fancied, a child in like circumstances would say, that his parents made him.) I had now gained the point he aimed at, and saw that his reason taught him, (though he could not so express it,) that what begins to be, must have a cause, and that what is formed with regularity must have an intelligent cause, I, therefore, told him the name of the Great Being, who made him and all the world; concerning whose adorable nature, I gave him such information, as I thought he could in some measure comprehend. The lesson affected him greatly, and he never forgot either it, or the circumstance, that introduced it."

In his 8th year he began to study latin under his grandfather Dr. Dun, and the other teachers of the Grammar school of Aberdeen; and the proficiency he rapidly acquired under these able masters, was greatly heightened by his father's instructions at home, in the niceties of grammatical criticism, and the principles of universal or philosophical grammar. Of all the classics, he was fondest of Virgil; and when he was only about eleven years old, had voluntarily committed 7 books of the *Aeneid* to heart. To prevent the dangerous consequence of immoderate study, his father put Mr. Beattie, under the tuition of a serjeant to learn the manual exercise, and directed his attention to the acquisition of archery, fishing and fowling: but Mr. Beattie, at the age of seventeen, left off this last, from principles of humanity, although he continued to practice angling, as thinking there could be nothing wrong, in that which was practised by the first teachers of Christianity: but never engaged in any species of it, which tended to give great pain, or protract the sufferings of the poor animals. He also attained considerable proficiency in drawing, and shewed the most boundless invention in ludicrous caricature. At thirteen, he entered student in Marischal

college, which he attended five years, and after making the most extraordinary progress in the various branches of science taught in that university, he was admitted A. M. in April, 1786. About this time, Linnaeus's system of botany caught his attention, and he studied the writings of that great man with assiduity and delight. As for theology, it had been his early pursuit; and to the instructions of Doctors Campbell and Gerard, on that important branch of science, he added, in his leisure hours, the acquisition of the Hebrew language. On the 4th June, 1787, the king, upon the unanimous recommendation of the university, appointed him assistant professor of moral philosophy and logic, although he was not then nineteen years of age. These branches of science were his favourite studies, which he preferred to every other, although there were none with which he was not well acquainted, and had even made considerable progress in the law and physic. In the midst of all these important acquisitions, music was not neglected; Mr. Beattie having made himself complete master of that art.

In his public character as a professor, his merit was equally great. The talents that form a public speaker, he possessed in an eminent degree. As he studied nothing superficial, his knowledge was accurate, and so well arranged in his memory, that he was never at a loss. His language was perspicuous and correct; flowing easy without hesitation, hurry or apparent effort. His voice was distinct, and his manner never declamatory or ostentatious. His steadiness, good nature, and command of temper, secured his authority as a teacher; and by his presence of mind and ready recollection, he satisfied his audience, that though young, he was perfectly qualified to instruct them. The winter session of 1787 and 1788, afforded him an opportunity of displaying his abilities in his professional character, his father the doctor having been disqualified from lecturing by bad health. Mr. Beattie's exertions, however, upon this occasion, and

still more his anxiety for his father's recovery, appear to have hurt his own health; although by passing the following summer at Peterhead, one of the most salubrious and genteel places of resort in Scotland, it was greatly restored. But on the night of the 30th Nov. 1789, he was suddenly seized with a violent fever, which, though it was soon removed by proper medical assistance, and though he lived nearly a year after, left him so weak and languid, that he was never afterwards capable to bear the fatigue of any great exertion. He had fallen into a gradual decline which seemed to gain ground every week, till the 19th Nov. 1790, when he expired without a groan, aged twenty-two years and thirteen days.

Thus died, almost at his entrance on public life, this prodigy of literature, and pattern of human excellence. With respect to his character, it is so widely different from that of the great majority of young people of the present day, that knowing the following traits to be authentic, we think we cannot do better than lay them before our readers, as an example well worthy of imitation. The christian religion and its evidences he had studied with indefatigable application; and the consequence was such, that no person could love that religion more than he did, or believe in it with fuller assurance of faith. But in his behaviour there was no austerity or singularity; the effect of religion upon his mind, being to make him cheerful, considerate, benevolent, intrepid, humble, and happy. He loved all the human race; he bore a particular love to all christians; and he wished all parties to exercise christian charity towards each other. He was rather inclined to prefer the mode of worship of the church of England to that of the Presbyterians; but as he thought the difference between them was only of trivial importance, he saw no occasion to dissent from the national church of Scotland, in which he was educated. His great wish was to be considered as a christian, a title which he thought infinite-

ly more honourable than any other. This is a distinguishing feature in his character, which must appear the more extraordinary, when we contrast it with the conduct of many young men in the present age, who, without having made half his exertions in their enquiries after truth, affect to be thought deists or sceptics, and to despise revelation, merely that they may pass for philosophers. Nor was this undaunted avowal of his principles, in the least affected, on the part of Mr. Beattie. It accompanied him to his dying hour, and enabled him when he saw death approaching, to meet it with his usual calmness and resignation. One evening, in particular, while he was expecting the physician, who was sent for in the opinion, that he was just going to expire, he said, "How pleasant a medicine is christianity!" Yet with all this habit (so to speak) of religion, in conversation with his particular friends, he often displayed amazing pleasantry and humour. He had, what, perhaps, all people of observation have, a slight tendency towards satire; but it was of the gentlest kind; the truth is, he had too much good nature to be either a general satirist or a severe one. That taunting, gibing raillery, which some people, who mistake ill nature for wit, are so fond of, he hated. He never uttered a word with a view to give pain; characters, however, there were, of whom he was at no pains to conceal what he thought; such as persons notoriously profligate;—those who in public office betrayed their trust; or, who rendered impudent by immorality and ignorance, retailed the wretched impieties of infidelity. Yet with all his various talents and acquisitions, he was in general company, though not awkward, modest to a degree that bordered on bashfulness; and so silent, that some would have thought him inattentive, though, in fact, he was quite the reverse. But we should swell this article beyond all bounds, were we to enlarge on all the particular linaments of this excellent character; such as the excessive delicacy,

we may even say, the purity of his mind; his dislike of ambitious ornaments; his abhorrence of ostentation, which among other peculiarities, produced an insuperable aversion to dancing; his penetrating discernment of characters, his acuteness of intellect; his critical sagacity; and above all, his extensive benevolence and humanity, which led him to study physic, for the sole purpose of enabling him to prescribe for the poor, *gratis*.

We must not, however, close this article without mentioning a few of his writings. In Nov. 1786, he translated into latin verse, Pope's elegy on an unfortunate lady and his Messiah. This translation is executed in such a manner, as in the opinion of competent judges, to be equal to any thing of the kind, which has appeared since the classic ages. One of the greatest attempts Mr. Beattie ever made in English poetry, was "A Didaetic poem on the excellency of the christian religion and its peculiar efficacy in improving and perfecting the human soul." He also wrote his "Dialogues of the dead," which are much celebrated. All these together with his farewell lecture to his students, and a number of other essays and fragments were printed soon after his death, at the request, and for the gratification of particular friends.

But nothing can place in a more conspicuous point of view, the loss which the world has sustained by his death, than a list of works he was engaged in writing, and which he would, no doubt, have finished, had Divine Providence been pleased to spare him. Among these were, 1. "Essays on various parts of the Evidence of Christianity." 2. "A History of infidelity, with an Examination of the Lives and Characters of Infidel Writers, and Extracts from their works." 3. "Essay on the Unreasonableness of Infidelity." 4. "Essay on Ancient Prodigies and Miracles." 5. "Nature of the Jewish Theocracy, its reasons, effects and continuance." 6. "Remarks on the causes and cure of a disturbed imagination." 7. "On

the pernicious effects of novel reading." 8. "Essay on receiving the Kingdom of Heaven as a little Child." 9. "Yarico's complaint on being abandoned by Inkle." &c. Some pages of this poem, which is in the epistolary form, have been found; but the beginning and end are lost. The fragment, however, contains some animated strictures, on the policy, which has for its foundation the slavery of the negroes; a subject, which ever filled Mr. B. with the utmost indignation and horror.

Over Mr. Beattie's grave, in the church yard of St. Nicholas, Aberdeen, is erected a marble monument with an inscription written by his father, in the latin language, containing a summary of the character of this unparralleted young man.



BECKET, (THOMAS) archbishop of Canterbury, the son of Gilbert, by a Saracen lady, was born in London, 1119. While he was yet young, he became high in favour with Theobald, archbishop of Canterbury, who sent him to study the civil law in Italy, and on his return, made him his archdeacon. This prelate likewise, so effectually recommended him to King Henry II. that in 1158, he was appointed high chancellor and preceptor to the prince. Becket now entirely laid aside the churchman, kept splendid levees, courted popular applause, and, in the expences of his table, exceeded the first nobility. In 1159, he made a campaign with King Henry into France, having, in his own pay, 12 thousand horse, besides a retinue of seven hundred knights or gentlemen. In 1162, upon the death of archbishop Theobald, Becket was appointed to succeed him, when he resigned his office of chancellor.

Becket now betook himself to a quite different manner of life, and assumed all the austerity of a monk. He began to exert himself with great zeal for the rights and privileges of the church, and in many

cases proceeded with so great warmth and obstinacy, as to raise him many enemies. In a short time, the king and he came to an open rupture. Henry endeavoured to recall certain privileges of the clergy, who had greatly abused their exemption from the civil courts, whilst the archbishop contended for the immunities of that body. The king convened a synod of the bishops at Westminster, and there demanded, that the clergy, when accused of any capital offence, should take their trial in the courts of justice. The question put to the bishops was, whether in consideration of their duty and allegiance to the king, and of the interest and peace of the kingdom, they were willing to promise an obedience to the laws of his grand-father. To this the archbishop replied in the name of the whole body, that they were willing to be bound by the ancient laws of the kingdom, as far as the privileges of their order would permit. The king was highly displeased at this answer, and insisted on an absolute compliance, without any reservation whatever; but the archbishop would, by no means, submit, and the rest of the bishops, for some time, adhered to their primate. At length, however, several of them being brought over to the wishes of the king, he summoned a parliament, in 1156, where the archbishop, having been accused of disloyalty, was sentenced to forfeit all his goods and chattels, on which he withdrew privately to the monastery of St. Berlin, in Flanders.

On this, Henry sent an ambassador to the French king, desiring him not to give shelter to Becket; but that prince was so far from complying with his request, that he paid him a visit, in person, and offered him his protection. Soon after, the archbishop went to Sens, where he was honourably received by Pope Alexander III. who then resided in France. Our archbishop then retired to the abbey of St. Pontignon, in Normandy, where, having found himself to be so strongly supported, he began to assume more

boldness, and excommunicated several of the king's officers of state, whom he accused of having violated the rights of the church. At this conduct, the king was so highly incensed, that he banished all Becket's relations, and bound them by an oath, that they would travel immediately to Pontignon and shew themselves to the archbishop. In the mean time the bishops of the province of Canterbury wrote a letter to Becket, entreating him to alter his behaviour, and not to widen the breach, so as to render an accommodation between him and the king impracticable. This, however, did not answer the desired effect.

In the beginning of the year 1157, Becket was, at length, so far prevailed upon, as to consent to an interview with Henry and the king of France. On this occasion, he made a speech to King Henry in very submissive terms, and concluded with leaving him the umpire of the difference between them, except where the honour of God was concerned. This reservation was far from being satisfactory to Henry, who well knew that Becket would pronounce whatever was disagreeable to himself as being contrary to the honour of God. The conference was, therefore, broke off without effecting a reconciliation.

At last, however, matters were adjusted betwixt Henry and Becket, upon the confines of Normandy, where the king, to shew his humiliation, held the bridle of Becket's horse, while he mounted and dismounted twice. Upon this, the archbishop set out for England, where, on his arrival, he received an order from the young king to absolve those of his officers, whom he had formerly excommunicated; but with this he peremptorily refused to comply. The old king exasperated at this fresh and unexpected instance of obstinacy, happened in the moments of his wrath to express himself thus, "That he was an unhappy prince, who maintained a number of lazy insignificant persons about him, none of whom had gratitude, or spirit enough to revenge him on a single

insignificant prelate, who gave him so much trouble." These words were overheard by four gentlemen of the king's court, who instantly formed a design against the archbishop's life, which was accordingly put in practice, in the cathedral church of Canterbury 29th December, 1171. Two years after this, Becket was canonized, and in the year following, King Henry having returned to England, was obliged to do penance at Canterbury, as a testimony of regret for the murder. When he came within sight of the church, where the archbishop was buried, he alighted off his horse and walked barefoot, in the habit of a pilgrim, till he came to the tomb, where, after he had prostrated himself, he submitted to be scourged by the monks, and passed all that day without refreshment, kneeling upon the bare stones. In 1221, Becket's body was taken up, in the presence of King Henry III. and several nobility, and deposited in a rich shrine on the east side of the church. The miracles said to be wrought at his tomb are so numerous, that we are told two large volumes of them were kept in that church. His shrine, was, during the dark ages, visited from all quarters, and enriched with the most costly gifts and offerings.



BELLARMIN, (ROBERT) an Italian Jesuit, and one of the most celebrated controversial writers of his time, was born in Tuscany 1542, and admitted amongst the Jesuits in 1560. In 1566, he read lectures at Rome on controversies, with so great applause, that Sixtus V. sending a legate into France, in 1590, appointed him as a divine, in case any dispute in religion should be discussed. He returned to Rome, about 10 months after, and was raised successively to different offices, till at last, in 1599, he was honoured with a cardinal's hat; to accept of which, it is said, they were obliged to force him by the threats of an anathema. It is certain that no Jesuit ever did greater honor to his order, and that no

author ever defended the cause of the Romish church in general, and that of the Pope in particular, to greater advantage. The Protestants have owned this sufficiently; for, during the space of fifty years, there was scarcely any considerable divine amongst them, who did not fix upon this author for the subject of his books of controversy.

Notwithstanding the zeal, with which this Jesuit mentioned the power of the Pope over the temporality of kings, he displeased Sixtus V. in his work *De Romano Pontifice*, by not insisting that the power which Jesus Christ gave his vicegerent, was direct, and not indirect, and had the mortification to see it put into the index of the inquisition, though it was afterwards removed. He left, at his death, *the one half of his soul* to the Virgin Mary, and *the other half* to Jesus Christ. He is said to have been a man of great chastity and temperance, and remarkable for his patience. His stature was low, and his mein very indifferent; but the excellence of his genius might be discovered from the traces of his countenance. He expressed himself with great perspicuity; and the words which he first made use of to explain his thoughts, were generally so proper, that there appeared no rasure in his writings.

Most of Bellarmín's works were written in Latin, the principal of which, is his "Body of Controversy;" consisting of four volumes in folio. He has also left us "A Commentary on the Psalms." "A Treatise on Ecclesiastical Writings." "A Discourse on indulgencies and the Worship of Images." "Two Treatises in Answer to a work of James I. of England." "A Dissertation on the Power of the Pope in Temporal Matters," and several treatises on devotion, the most excellent of which, is that on the "Duties of Bishops."

BELKNAP, (JEREMY, D. D.) was born June 4th 1744, in Boston, Massachusetts, where he received the first rudiments of his education at the grammar school, under the care of the celebrated Mr. Lovel. In 1758 he entered Harvard college, and even at that early period, discovered such marks of taste and genius, as engaged the esteem of the teachers, and arrested the attention of the students. His friends anticipated a life that would be distinguished, and soon beheld, with satisfaction, that it would be useful.

Having received the honours of the university, as he felt very serious impressions of divine truth, he devoted his whole thoughts to the study of Theology. When he became a preacher of the gospel, he was invited to take charge of the church at Dover, in New-Hampshire, and there he passed several years of his valuable life, with the esteem and affection of his flock, and in habits of intimacy with ministers and other gentlemen of the neighbouring places, all of whom regretted his departure. He received marks of attention and respect from the first characters of the state, who persuaded him to compile the "History of New-Hampshire," which he executed in such a manner as to do much honour to his country, and to give him a name and distinction amongst the first literary characters of the age.

Soon after Dr. Belknap had left his charge in Dover, the Presbyterian church, in Boston, became vacant. Having agreed to form their society upon congregational principles, they invited him to be their pastor. He accordingly accepted the call, and was installed, April 4th 1787. Nothing could have been more agreeable to the ministers and people of the other churches, and to all who regarded the interests of the university of Cambridge, with which he became officially connected; being fully confident that he would be a great instrument in promoting the cause of religion and learning. As an overseer in the college, he was attentive to the concerns of the institu-

tion; always taking a lively interest in every thing which respected its welfare.

Dr. Belknap was an evangelical preacher, but his sermons were filled with a rich variety of observations on human life and manners. He never aimed at a splendid diction, but a vein of piety ran through his discourses; and his style was uncommonly elegant and perspicuous; his arrangements clear and luminous; and his language adapted to the subject. He was sure to gratify equally, the best judges of composition, and the humble enquirers after truth. He was, likewise, careful never to draw the attention of his auditors from the great practical views of the gospel by the needless introduction of controversial subjects, nor to perplex their minds, and damp their devotional feelings by the cold subtleties of metaphysics.

During the eleven years of his ministry in Boston, the society with which he was connected, grew and flourished. The attachment was strong and mutual: while they admired his diligence and fidelity, he received from them every testimony of respect, which marks the character of a kind and obliging people.

His attention to his flock was founded upon a regard to them and the interests of religion: he was their sincere and affectionate friend, and he experienced peculiar pleasure in giving religious instruction to young children, in the catechising of whom, he was engaged in the afternoon of the day previous to his decease.

The friends of Dr. Belknap were numerous, and his acquaintance was much increased by his becoming a member of so many literary and benevolent societies; nor could any man exceed him in zeal to promote the good of every association to which he belonged. To him the Historical Society of Massachusetts, a recent, though highly useful institution, may be said almost exclusively to owe its origin. The Doctor had collected a great number of facts, cir-

circumstances and anecdotes, and a very valuable compilation of manuscripts, well calculated for the information and entertainment of all those who wish to know the history of their own country. In pursuits of this kind, he frequently met with disappointment from the loss of valuable papers; and often mentioned to his friends in New-Hampshire and Boston, that it was necessary to preserve them by multiplying copies, and making it the principal duty and interest of an association to collect them, and to study their value. His proposals were readily agreed to by several gentlemen of Boston and its environs; the Historical Society was, accordingly, formed and incorporated in 1794.

His character as a patriot is thus justly described by the Rev. Mr. Kirkland, in a sermon, which he preached at his interment. "Whilst the church," says he, "is deprived of a distinguished minister, the republic of letters of an accomplished scholar and writer, the country mourns a patriot. Ever a strenuous assertor of the rights of the colonies in speech and writing, and a warm friend of the revolution, which accomplished the independence of the United States; he was also a decided advocate and supporter of the government of our own choice, which succeeded, and of the constitution for the States in union, which he considered the bulwark of our national security and welfare. His love of true liberty was equal to his hatred of licentiousness; his zeal for the rights of man, to his zeal for the defeat of faction and anarchy. Actuated by public spirit, and viewing it the duty of every citizen to throw his whole weight into the scale on the side of law and order, he was earnest in his wishes and prayers for the government of the country, and in critical periods, took an open and unequivocal, and, as far as professional private duties allowed, an active part."

The first volume of the American Biography, excited a strong desire in the minds of the readers to

have the work continued. A second volume was put to press; but the tears of genius are shed, that a work of so much information and entertainment, could not be finished by the same hand. His mind was richly furnished with this kind of knowledge, and he wrote for the public benefit, the love of fame being with him only a secondary consideration.

The frequent returns of ill health, to which this worthy man was subject, gave an anxiety to his friends, and led him to think, that his days could not be long upon the earth. This stimulated his exertions, that he might do the more service, whilst the day lasted; but he was suddenly seized with a paralytic disorder at 4 o'clock, and died before 11 o'clock on the morning of the 17th June, 1798.

“As a son, a husband, a father, a brother, a friend, and neighbour,” says Mr. Kirkland, “what he was, their bleeding hearts can tell, who were connected with him in these interesting relations; who knew his kind and cheerful temper, his sincere and guileless disposition, his disinterested benevolence, and his activity in every good work.”

The following is a list of the most remarkable of Dr. Belknap's publications: 1. “A Discourse delivered at the request of the Historical Society Oct. 1792, being the completion of the 3d Century, from Columbus' Discovery of America.” 2. “Dissertations upon the Character and Resurrection of Christ,” one vol. 12mo. 3. “Collections of Psalms and Hymns,” one vol. 12mo. 4. “History of New-Hampshire,” three vol.'s 8vo. 5. “The Forrester; an American Tale, being a sequel to the History of John Bull the Clothier,” one vol. 12mo. 6. “American Biography.” two vol.'s 8vo. besides a number of sermons and other religious tracts.



BELLAMONT, (RICHARD, EARL OF) an Englishman, was in 1695, appointed governor of the

Colony of New-York. About this time, the acts of trade had been very little regarded in the Colonies. Buccaneers or pirates, who, in time of peace, made great depredations upon Spanish ships and settlements in America, were likewise very numerous. With a view to put a stop to this cursed practice, Lord Bellamont, a man of resolution and integrity, was deemed the most proper person. He was accordingly appointed governor of New-York, and probably to make the appointment worth accepting, as well as to render the other purposes more effectual, Massachusetts-Bay and New-Hampshire, were put under the same person.

Although Bellamont had received his appointment in 1695, yet for reasons with which we are unacquainted, he did not arrive here till early in 1698. What difficulties he had to encounter, may, in part, be gathered from the first speech he delivered soon after his arrival. "I cannot but observe to you," says he, "what a legacy my predecessor (*Fletcher*) has left me, and what difficulties to struggle with; a divided people; an empty purse; a few miserable, naked, half-starved soldiers, not half the number the king allowed pay for; the fortifications; and even the governor's house very much out of repair; and in a word, the whole government out of frame." He likewise took notice of the infamy which the province had sustained by being so long an asylum for pirates, and advised the adoption of such measures as should put a final stop to so disgraceful a practice. This is a remarkable æra in the history of New-York; as it is certain, that, notwithstanding the care of government, the pirates were frequently in the Sound, and supplied with provisions by the inhabitants of Long-Island, who, for many years afterwards, were so infatuated with a notion, that the pirates had hid great quantities of money along their coast, that there is scarce a point of land, or an island, which has not been supposed to contain hidden treasures. Some

credulous people have even ruined themselves by these researches, and propagated a thousand idle fables current to this day, amongst ignorant and unthinking people.

The Earl, however, was a man of art and polite manners. He was also a great lover of liberty; so that if Divine Providence had spared his life for some time longer, he appeared to be in a fair way of conciliating all parties, and raising the provinces over which he presided, to a degree of respectability, to which they had not heretofore attained.

His lordship arrived at Boston, from New-York, May 26th, 1699. A nobleman at the head of the government was a new thing. All ranks exerted themselves to shew him respect; and he in return, took every method to ingratiate himself with the people. He was condescending, affable and courteous upon all occasions. He professed to be of the most moderate principles both in religion and government, and although a churchman, he attended the weekly lecture at Boston, and professed great regard and esteem for the preachers. He was extremely careful to avoid all unnecessary contest with private persons, or with either branch of the legislature; so that during the whole of his administration, the most perfect harmony existed in the general court, over which he presided.

The last and most remarkable act of this governor, during his residence in Massachusetts, was the apprehending of Kidd the pirate: and as the circumstances connected with Kidd's conduct, are somewhat remarkable, it may perhaps be deemed proper, in this place, briefly to relate them. Before the earl set out for America, he became acquainted with Robert Livingston, Esq. who was then in England, about his own affairs. The earl took occasion, in one of his conferences with Mr. Livingston, to mention the scandal the province was under on account of the pirates. The latter, who confessed, it was not without reason,

made the earl acquainted with this Kidd, whom he, no doubt, believed to be a man of courage and integrity, who well knew the rendezvous of the pirates, and who would undertake to apprehend them, provided he met with suitable encouragement. Kidd had, likewise, a family in New-York; of course there could be no doubt of his attachment to it, nor the smallest apprehensions that he would turn pirate himself. A number of the English nobility, accordingly, fitted out and armed a vessel at their own expence, the command of which was given to Kidd, and the chief management of the undertaking committed to Lord Bellamont. Kidd sailed from England in April, 1696; and soon after arrived at New-York, where he broke through the instructions he had received, shipping his men upon new terms; and when he arrived in India, he not only connived at the misconduct of others, but turned pirate himself, to the endangering the amity subsisting between the East-India company and the princes in that part of the world.

Where Kidd would seek an asylum was for some time uncertain. His evil genius, however, led him to Boston in July 1699, when the earl having apprehended him and some of his companions, sent them over to England, where they were soon after executed. In the fall of this year, the earl arrived at New-York, where matters being in a tolerable state of tranquillity, there remained little else to be done than the passing of a few laws, one of which was for hanging every Popish priest, that came voluntarily into the province. This at first sight, might appear extremely unjust and tyrannical; but, if it be considered, that the French Jesuits were at that time extremely assiduous in exciting the Indians against the British, the act may be supposed to have been passed rather from motives of state policy, than from bigotry and superstition.

He died 5th March 1701, and was universally lamented by all classes of people.

BENEZET, (ANTHONY) was born at St. Quintins, a town in the province of Piccardy, in France, Jan. 31st 1713. About the time of his birth, the persecution against the protestants was carried on with relentless severity; in consequence of which, many thousands found it necessary to leave their native country, and seek for shelter in foreign lands. Amongst those were the parents of Benezet, who removed to London, in February 1715, and after having staid there upwards of sixteen years, came to Philadelphia in Nov. 1731. During their residence in Great Britain, they had imbibed the religious opinions of the Society of Friends, and accordingly were received into that body immediately after their arrival in this country.

Benezet, in the early part of his life, had been brought up to the mercantile business; but soon after his marriage, in the year 1722, becoming dissatisfied with that occupation, although his affairs were in the most prosperous situation, he resolved to quit it and pursue some other mode of maintaining his family, which might afford him more leisure for the duties of religion, and that unbounded philanthropy, for which, through the course of a long life, he was so eminently conspicuous. But no employment suitable to his inclination occurred till the year 1742, when a vacancy happening in the Friends English school of Philadelphia, he with pleasure accepted the appointment, and from that period till the time of his death, was with very little intermission, engaged in the honourable, though not very lucrative profession of a teacher; the arduous duties of which, he continued to fulfil with unremitting assiduity and delight.

But the labours of our author were not solely confined to the religious and literary improvement of the rising generation; for to him, it was "as his meat and his drink," to seek every opportunity of doing good. He accordingly devoted a very small portion of his time to natural rest, and employed his pen both day and night, in writing books on religious subjects,

composed chiefly with a view to inculcate the peaceable temper and doctrines of the gospel, in opposition to the spirit of war and bloodshed; as also to expose the flagrant injustice of slavery, and the infamous traffic of the human species. His writings, on this last subject, have undoubtedly contributed greatly not only to mitigate the horrors of slavery, but also to pave the way for its total abolition.

To disseminate his publications, and of course to render them more extensively useful, he held a correspondence with such persons in various parts of Europe and America, as united with him in the like concern, or were so circumstanced, as to be likely to promote his pious and well meant endeavours. It ought likewise, to be recollected, that he was not prompted to this immense labour, either by motives of lucre or ambition. Of self aggrandizement he was totally regardless; but as he considered the whole human race as composing one great family, and drawing their origin from one common Creator; he was anxious that they should cease to oppress and tyrannize over each other, and that they should live together in terms of mutual affection and kindness. In a word, he strenuously endeavoured to impress this important maxim on the minds of his fellow-creatures, "Do to others as you wish that they should do unto you."

On the late cessation of hostilities between Great Britain and America, in the year 1783, apprehending that the revival of commerce would be likely to renew the African slave-trade, which, during the war had been, in some measure, obstructed, among other endeavours to dissuade from this cruel traffic, and having entertained a favourable opinion of the sentiments and disposition of the Queen of Great Britain, he transmitted to her a letter on the subject, with a present of a few books of a pious tendency, which he committed to the care of two of his friends in London, to deliver in such manner as they should deem most suitable. They were accordingly presented to

her majesty, who upon reading the letter, expressed her persuasion, "That the writer was truly a good man, and that she kindly accepted his present." She also engaged to read the books.

As a specimen of our author's manner of writing, and the zeal he manifested in the cause in which he had embarked, we cannot do better than subjoin the above mentioned letter.

"To CHARLOTTE, Queen of Great Britain.

"Impressed with a sense of religious duty, and encouraged by the opinion generally entertained of thy benevolent disposition, to succour the distressed, I take the liberty very respectfully, to offer to thy perusal some tracts, which I believe faithfully describe the suffering condition of many hundred thousands of our fellow-creatures of the African race; great numbers of whom, rent from every tender connection in life, are annually taken from their native land to endure in the American islands and plantations, a most rigorous and cruel slavery, whereby many, very many of them, are brought to a melancholy and untimely end.

"When it is considered, that the Inhabitants of Britain, who are themselves so eminently blessed in the enjoyment of religious and civil liberty, have long been, and yet are, very deeply concerned, in this flagrant violation of the common rights of mankind, and that even its national authority is exerted in support of the African slave-trade, there is much reason to apprehend, that this has been, and as long as the evil exists, will continue to be, an occasion of drawing down the Divine displeasure on the nation and its dependencies. May these considerations induce thee to interpose thy kind endeavours on behalf of this greatly oppressed people, whose abject situation gives them an additional claim to the pity and assistance of the generous mind, in as much as they are altogether deprived of the means of soliciting effectual

relief for themselves; that so thou mayest not only be a blessed instrument in the hands of him, "By whom kings reign, and princes decree justice," to avert the awful judgments by which the empire has already been so remarkably shaken, but that the blessings of thousands ready to perish, may come upon thee, at a time, when the superior advantages attendant on thy situation in this world, will no longer be of any avail to thy consolation and support.

"To the tracts on the subject, on which I have thus ventured to crave thy particular attention, I have added some others, which I have believed it my duty to publish, and which, I trust, will afford thee some satisfaction; their design being for the furtherance of that universal peace and good-will amongst men, which the gospel was intended to introduce.

"I hope thou wilt kindly excuse the freedom used on this occasion, by an ancient man, whose mind, for more than forty years past, has been much separated from the common course of the world, and long painfully exercised in the consideration of the miseries, under which so large a part of mankind equally with us, the objects of redeeming love, are suffering the most unjust and grievous oppression, and who sincerely desires the temporal and eternal felicity of the Queen and her royal consort.

"ANTHONY BENEZET.

"*Philadelphia, 25th 8th }
Month, 1783.*" }

During the two last years of the life of Benezet, he was employed as a teacher, in the school for the instruction of black people and their offspring, which office he undertook from an apprehension of religious duty, and an earnest solicitude, that they might be better qualified to enjoy the freedom, to which many of them had, of late, been restored. For this purpose he resigned his other school, though to the manifest disadvantage of his worldly interest.

During the time the British army was in possession of Philadelphia, he was indefatigable in his endeavours to render the situation of the persons, who suffered from captivity, as easy as possible. He knew no fear in the presence of his fellow-men, however dignified they were by titles or station; and such was the propriety and gentleness of his manners, in his intercourse with the gentlemen, who commanded the British and German troops, that when he could not obtain the object of his requests, he never failed to secure their civilities, and frequently their esteem.

So great was his sympathy with every thing that was capable of feeling pain, that he resolved, towards the close of his life to eat no animal food. This misapplication of a moral feeling, was supposed to have brought on such a debility in his stomach and bowels, as produced a disease in those parts, of which he finally died. But notwithstanding his bodily infirmities, so lively and active was his disposition, that he was able to attend to his school and other affairs, till within a few days of his decease, which happened on the 3d May, 1784—and such was the esteem in which he was held by people of all denominations, that a much greater number attended his funeral, than had been heretofore witnessed in Philadelphia, at the interment of any private individual. Amidst the vast concourse of people, who attended upon this occasion, there were some hundred blacks, who embraced this melancholy opportunity of evincing in tears, of the keenest sensibility, the deep regret they felt for the loss of their much loved friend and benefactor.

Colonel J——n, who had served in the American army, during the revolutionary war, in returning from the funeral, pronounced an eulogium upon him. It only consisted of the following words, “I would rather be Anthony Benezet in that coffin, than George Washington, with all his glory.”

After this short account we have given of the man-

ner, in which this excellent person spent his life, any attempt to pourtray his character, would be unnecessary. From the time he arrived to the years of discretion, till the day of his death, his life was one continued scene of benevolence. He possessed uncommon activity and industry in every thing he undertook, and did every thing as if the words of his Saviour were perpetually sounding in his ears, "Wist ye not, that I must be busy about my father's business." His labours for the relief of the afflicted and oppressed, particularly the enslaved Africans and their descendants, were unabated and successful beyond those of any other person. In his conversation, he was affable and unreserved; in his manners, gentle and conciliating. For the acquirement of wealth, he wanted neither abilities nor opportunity, but his moderation in this, as in all other respects, was uniformly manifest to all observers, being with little more than a bare competency, rich and liberal beyond most of those, who are encumbered with the superabundant goods of this life.

By his will, he devised his whole estate, (with the exception of his library,) to his wife during her natural life; and on her decease, to certain trustees, for the use and support of the African school.



BERKELEY, (Dr. **GEORGE**) the celebrated Bishop of Cloyne, was the son of a clergyman in Ireland, distinguished only by his piety and learning. He was born at Kilcrin, in 1684, and educated at Trinity college, Dublin, of which he afterwards attained a fellowship. His first essays as a writer were published in the Spectator and Guardian, which entertaining works, he adorned with many pieces in favour of virtue and religion. His learning, wit and agreeable conversation, introduced him to the acquaintance, and procured him the esteem and friendship of many learned men; and among others of the earl of Peterbo-

rough, Dr. Swift, and Mr. Pope. The earl made him his chaplain, and took him as his companion on a tour through Europe in 1714. During his absence he was elected a senior fellow of his college, and upon his return found his acquaintance much extended amongst the great. In 1721, he was recommended to the Duke of Grafton, then Lord Lieutenant of Ireland, who took him over to that kingdom.

In 1722, his fortune received a considerable increase from a very unexpected event. On his first going to London, in the year 1713, Dean Swift introduced him to the family of Mrs. Esther Vanhombrigh, the celebrated *Vanessa*, and took him often to dine at her house. Some years before her death, this lady removed to Ireland, and fixed her residence at a pleasant village in the vicinity of Dublin, most probably with a view of often enjoying the company of Dean Swift, for whom she seemed to have entertained a very singular attachment. But finding herself totally disappointed, upon discovering the Dean's connection with *Stella*, she altered her intention of making him her heir, and left her whole fortune amounting to upwards of 35,000 Dollars, to be divided equally between Mr. Marshal, a lawyer, and Dr. Berkeley. The Doctor received the news of this bequest with great surprise, as he had never once seen the lady, who had honoured him with such a proof of her esteem, from the time of his return to Ireland till her death.

In 1724, the Doctor resigned his fellowship; being then promoted to the deanery of Derry, worth nearly 5000 Dollars per annum. For some time before, his mind had been employed in conceiving a most benevolent plan for the better supplying of the churches in the British plantations, and converting the American Indians to christianity, by erecting a college in the *Bermudas* or *Summer* Islands. The proposal was well received; and he obtained a charter for the foundation; with a parliamentary grant of 888,000

Dollars towards carrying it into execution; but he could never get the money, so that after two year's stay in America, on this business, he was obliged to relinquish the design. About the same time, he was warmly engaged in concert with Swift, Bolingbroke, and others in a scheme for establishing a Society for the improvement of the English language, in imitation of the Academy of France; but Harley the great patron of it falling from power, this design proved abortive.

In 1734, he was advanced to the bishopric of Cloyne, where he distinguished himself by pastoral vigilance and constant residence, and endeared himself to his people, by promoting their temporal and spiritual happiness. He endeavoured, by all means, to raise a spirit of industry, and propagate the arts of cultivation and agriculture in that neglected country. In 1745, he might have been promoted to a richer see; but he declined it, saying, his neighbours, and he loved each other, and that he could not think of forming new connections in his old days, and tearing himself from those friends, whose kindness to him was his greatest happiness. In 1752, finding, from the infirmities of age, that he was unable to discharge the duties of his office, he retired to Oxford to spend the remainder of his days in conversation with learned men, and to superintend the education of one of his sons; and that the interest of religion might not suffer by his absence from his diocese, he wrote to the Secretary of State, requesting permission to resign his bishopric. So uncommon a petition excited the king's curiosity to know who was the extraordinary person that preferred it. Being informed that it was Dr. Berkeley, he declared, that *he should die a bishop in spite of himself*, but gave him full liberty to reside where he pleased. His last act, previous to his leaving Cloyne, was to sign a lease of the demesne lands in that neighbourhood, and directed the rent to be distributed every year amongst poor householders, until his return.

At Oxford, he lived highly respected, till Providence unexpectedly deprived them of the pleasure of his residence amongst them; for on Sunday evening, Jan. 14th, 1753, as he was in the midst of his family, listening to a sermon, which his lady was reading to him, he was seized with what was called a palsy in the heart, and instantly expired. The accident was so sudden, that his body was cold, and his joints stiff, before it was discovered; as the bishop lay on a couch, and seemed to be asleep, till his daughter on presenting him with a dish of tea, first perceived his insensibility.

As to his person, he was handsome, with a countenance full of meaning and benignity, remarkable for great strength of limbs, and till his sedentary life impaired it, of a very robust constitution. The excellence of his moral character is conspicuous in all his writings; and is thus summed up by Mr. Pope, in one line, who after mentioning some particular virtues that distinguished other prelates, ascribes

“To Berkeley ev'ry virtue under heav'n.”

The most remarkable of his writings are, 1. “Arithmetica absque Algebra aut Euclide demonstrata.” 2. “The Mathematical Miscellany.” 3. “New Theory of Vision.” 4. “The Principles of Human knowledge.” 5. “Dialogues between Hylas and Philonus.”

The object of these last pieces was to prove the extraordinary proposition, that the commonly received notion of the *existence of matter* is false; and that sensible material objects are not external to the mind; but exist in it, and are only impressions made upon it, by the immediate act of God, according to certain rules termed *Laws of Nature*. 6. “The Minute Philosopher,” in 2 vol.'s 8vo. This appeared in 1732, about which time he engaged in a controversy with the mathematicians, which occasioned about eighteen or twenty different publications, of which it would be too tedious to enumerate even the titles. The bishop's object in this controversy, which originated from some

expressions of infidelity vented by Dr. Garth, was to shew, that mysteries in faith were unjustly objected to by the mathematicians, who admitted much greater mysteries and even falsehoods in science; of which he endeavoured to prove that the doctrine of Fluxions furnished a clear example. 7. "The Querist," a discourse addressed to magistrates, occasioned by the enormous licence and irreligion of the times. 8. In 1744, came forth his celebrated and curious book entitled, "Siris;" on the virtues of *Tar water*, which from his recommendation, became for sometime a very popular medicine.



BETTERTON, (THOMAS) a famous English actor, generally styled the English Roscius, was the son of Mr. Betterton, under-cook to King Charles I. and was born in Westminster in 1635. Having received the first rudiments of education, his fondness for reading inclined him to be a bookseller. He was accordingly bound apprentice to one Rhodes, who had been wardrobe keeper to the theatre in Blackfriars, and in 1656 had obtained a licence to set up a company of players in the Cockpit, in Drury-lane. In this company Mr. Betterton entered himself, and, though not much above twenty years of age, immediately gave proof of the most capital genius and merit.

He continued to perform here, till the restoration of King Charles II. who granted patents to two companies, the one called the king's company, and the other the duke's; the former performed at the theatre Royal, in Drury-lane, and the other in Lincoln's-Inn-Fields, the pattenree of which the ingenious Sir William Davenant, who having long had a close intimacy with Mr. Rhodes, engaged Mr Betterton, and all who had acted under Mr. Rhodes, into his company, which opened in 1662, with a new play of Sir William's, called "The Siege of Rhodes." In this piece as well as in the subsequent characters, which Mr.

Betterton performed, he increased his reputation with the public, and became so great a favourite with the king, that by his special command, he went over to Paris to take a view of the French stage, that he might judge what would contribute to the improvement of the English. It was upon this occasion, as is generally supposed, that moving scenes, were first introduced upon the English theatre, which before had been only hung with tapestry.

In 1670, he married Mrs. Sanderson, an actress on the same stage, with whom through the whole course of his remaining life, he enjoyed every degree of happiness, which a perfect union of hearts can bestow. When the duke's company removed to Dorset gardens, he still continued with them, and on the coalition of the two companies in 1684, he acceded to the treaty, and remained amongst them, Mrs. Betterton, maintaining the same foremost rank amongst the female, that her husband supported among the male performers; and so great was the estimation, in which they both were held, that in 1675, when a pastoral was to be performed at court, by persons of the greatest distinction, our English Roscius was employed to instruct the gentlemen, and Mrs. Betterton was honoured with the tutorage of the ladies, among whom were the two princesses, Mary and Anne, both of whom succeeded to the crown; and in remembrance of which, the latter of them, when queen, settled a pension on her old instructress.

In 1693, Mr. Betterton having sounded the inclination of a select number of the actors obtained the royal licence for acting in a separate theatre; and was very soon enabled by the subscriptions of many persons of quality, to erect a new playhouse within the walls of the Tennis-Court in Lincoln's-Inn-Fields. To this step, Mr. Betterton is said to have been induced, partly by the ill treatment he received from the managers, and partly with an intention to repair, by the more enlarged profits of a manager, the loss of his whole

fortune, about 9000 Dollars, which he had undergone in 1691, by adventuring in a commercial scheme to the East-Indies. However this may be, the new theatre was opened, in 1695. Mr. Congreve accepted a share with this company, and the first play they acted was his comedy of "Love for Love." The king honoured it with his presence; but, notwithstanding all the advantages, which this company enjoyed, yet it appeared in a few years, that the profits arising from this theatre, being opposed by all the strength of Cibber's and Vanburgh's writings at the other house, were very insignificant; and Mr. Betterton growing now into the infirmities of age, quitted at once the fatigues of management and the bustle of the stage.

The public, however, who retained a grateful sense of the pleasure they had received from this theatrical veteran, sensible of the narrowness of his circumstances, resolved to express their esteem for him, by giving him a benefit, which was, at that time, a very uncommon favour. In the spring of 1709, the play of "Love for Love" was accordingly got up for that purpose, in which Betterton himself, though upwards of 70, acted the youthful part of Valentine.

Betterton got by this benefit upwards of 2000 dollars, and a promise was given him, that the favour should be annually repeated as long as he lived. In September following, he performed the part of Hamlet with great vivacity. This activity of his kept off the gout longer than usual, but the fit returned upon him in the spring with greater violence, and it was the more unlucky, as this was the time of his benefit. The play he fixed upon was, "The Maid's Tragedy," in which he acted the part of Melanthus; but the fit intervening, that he might not disappoint the town, he was obliged to submit to external applications, to reduce the swellings of his feet, which enabled him to appear on the stage, though he was obliged to use a slipper. But although he acted that day with un-

snal spirit, and met with universal applause, yet he paid for this tribute to the public; for the fomentation he had made use of, occasioning (as was supposed) a revulsion of the gouty humours to the nobler parts, threw the distemper up into his head and killed him on the 28th April 1710.

On the 2d of May following, his body was interred with much ceremony in the cloyster of Westminster, and great honour paid to his memory, by his friend Sir Richard Steele in the Tatler. As an author, Mr. Betterton had no small merit. His dramatic works are 1. "The Amorous Widow," a comedy. 2. "Dio-clesian," a dramatic opera. 3. "Masque in the opera of the Prophetess." 4. "Revenge," a comedy. 5. "Unjust Judge," a tragedy. 6. "Woman made a Justice," a comedy.

Mr. Betterton, as an actor, was certainly one of the greatest of either his own, or any other age. Mr. Cibber says, "he was an actor as Shakespeare was an author, both without competitors, formed for the mutual assistance and illustration of each others genius. How Shakespeare wrote, all men, who have a taste for nature may read and know; but with what higher rapture would he still be read, could they conceive how Betterton played him; then might they know, the one was born alone to speak, what the other only knew to write." He concludes his account of him in the following words: "In all his soliloquies of moment, the strongest intelligence of attitude and aspect drew you into such an impatient gaze and eager expectation, that you almost imbibed the sentiment with your eye before the ear could reach it." So exact was he in following nature, that the look of surprize he assumed in the character of Hamlet, so astonished that excellent performer Mr. Booth, when he first personated the ghost, that he was unable to proceed in his part for some moments.

BIRON, the navigator, a native of Iceland, flourished about the end of the tenth and beginning of the eleventh century. At that early period, the natives not only of that island, but likewise of all the other countries of Europe, which verged towards the north pole, were obliged to seek for that subsistence at sea, which the sterility of their soil rendered impossible for them to obtain, on shore. We accordingly find, that they were much better acquainted with the science and practice of navigation than their contemporaries in more hospitable regions; that their vessels, which were built of the best of oak, were covered with decks, and constructed in such a manner as to withstand the billows of the Northern ocean; and lastly, that instead of oars, they made use of sails, which they not only knew how to use with a fair wind, but, could likewise, trim in almost any direction.

With vessels thus equipped, they not only employed themselves in fishing; but also in predatory incursions on the coasts of Scotland, England, Ireland, the Orkneys and Shetland: and in occasional attempts to discover or explore new countries.

Biron, the subject of this article, along with his father Heriolf, had, for some time, been accustomed annually to visit different places for the sake of traffic; but in one of these voyages, about the year 1001, their ships were separated by a storm. Upon the arrival of our adventurer in Norway, he was given to understand that his father had gone to Greenland, to which country, he immediately directed his course in quest of him; but in his voyage thither, another storm having arisen drove him to the *South-west*; where he discovered a flat country covered with woods, and an island near the coast.

Here he tarried no longer than till the storm abated, when by a North-East course, he hasted to Greenland. The news of his discovery was no sooner heard, than Leif, one of the chiefs of that country, inflamed

by a strong desire for adventures, equipped a vessel, and taking Biron along with him as pilot, set sail in the year 1002, in quest of the new country.

They proceeded in a South-West direction, and after discovering several tracts of land, which were, in general, destitute of verdure, arrived at last, at the same country which Biron had visited the year before.

Here they landed, and bringing up their ships into a creek or river, they proceeded to erect huts for their winter accommodation. They found the air mild, the soil fertile, the river well stored with fish, particularly salmon, and its banks covered with bushes bearing sweet berries. To this country they gave the name of *Winland dat gode*, the good wine country, from the circumstance of some grapes being found, of which wine might be made.

The account of this discovery of Winland, is recorded by so many authors of the first veracity, as to leave scarcely a possibility of doubt concerning its authenticity; and if we consider the course, which Biron steered in going thither, and the description which he gives of its situation, soil, climate, and productions, there is every reason to believe, that it was the very same country, which has since been designated by the name of Newfoundland.

We shall conclude our remarks upon this subject, by a quotation from a publication of the late learned and judicious Dr. Belknap, entitled "The American Biography." "The distance," says he, "between Greenland and Newfoundland, is not greater than between Iceland and Norway; and there could be no more difficulty in navigating the Western, than the Eastern parts of the Northern Ocean, with such vessels as were then in use, and by such seamen as the Normans, are said to have been, though they knew nothing of the magnetic needle.

"Upon the whole, though we can come to no positive conclusion in a question of such remote antiquity; yet there are many circumstances to confirm,

and none to disprove the relation given of the voyages of Biron. But if it be allowed, that he is entitled to the honour of having discovered America before Columbus, yet this discovery cannot, in the least, detract from the merit of that celebrated navigator. For, there is no reason to suppose that Columbus had any knowledge of the Northern discoveries, which long before his time were forgotten, and would, perhaps, never have been recollected, if he had not, by the astonishing exertions of his genius, and his persevering industry, effected a discovery of this continent, in a climate more friendly to the views of commercial adventurers."



BLACKLOCK, (THOMAS D. D.) the son of an honest bricklayer, was born in 1720, at Annan, in Dumfriesshire, Scotland. Before he was six years old, he lost his sight by the small pox, which prevented his father from executing his intention of bringing him up to some trade. He, therefore, encouraged the inclination he had early shewn for books, by reading to amuse him; first, the small publications usually put into the hands of children, and afterwards the works of the best English authors, such as Milton, Prior, Pope, Addison, &c. His companions attached to him by affection, as well as compassion, were likewise assiduous in reading to amuse and instruct him, and by their aid, he acquired some knowledge of Latin.

The works of the most esteemed poets, he heard not only with uncommon pleasure, but with a sort of congenial enthusiasm, and from loving and admiring them so much, he soon began to endeavour to imitate them. Amongst these early essays of his genius, there is one inserted in his works, which was composed, when he was only twelve years old, and has something very pretty in the turn of it, and very promising for one of such a tender age. . Indeed, it is

observable, that there have been few of the most eminent poets, who have not given very early proofs of their genius this way; a quick and promising blossom pre-indicating, as it were, the abundance and excellence of the fruit, which their maturity affords.

Mr. Blacklock had attained the age of 19, when his indulgent father, whose kindness made a grateful and indelible impression on his mind, was killed by the fall of a malt-kiln. This loss, severe to any one, but doubly so to one in his circumstances, and endued with his sensibility, paved the way, however, to his receiving advantages, which, perhaps, had his father lived, he might never have obtained. He had lived with his mother about a year after his father's death, when he began to be spoken of as a young man of uncommon genius, and several of his poetical productions, were handed about, which enlarged the circle of his friends and acquaintance. Some of these being shewn to Dr. Stevenson, a man of taste, and one of the physicians of Edinburgh, that gentleman formed the benevolent design of carrying him to the metropolis, and supplied him with every thing necessary for his living, and studying in the university. Mr. Blacklock justly considered this gentleman as his Maccenas; and the first poem in his works, was a tribute of gratitude, which he addressed to him, in imitation of the first Ode of Horace, by which the Roman bard has immortalized his illustrious patron.

Mr. Blacklock studied at Edinburgh ten years; in which time he not only acquired great knowledge in the Greek, Latin, and French languages, but made a considerable progress also in all the sciences. What was still more extraordinary, he attained great excellence in poetry, although the chief inlets to poetical ideas, were closed up to him, and all the visible beauties of the creation had been long blotted from his memory. How far he contrived, by the uncommon force of his genius, to compensate for this vast defect; with what elegance and harmony he often

wrote; with how much propriety, sense, and emotion, it is as easy to perceive, on reading his poems, as it is difficult to account for it. Considered in either of these lights, he must be allowed to have an extraordinary share of merit; but if thoroughly considered all together, we may be allowed to say, with his friend, the late celebrated Mr. Hume, that "he must be regarded as a prodigy."

After passing the usual trials, he was licensed a preacher by the Presbytery of Dumfries, in 1759; and obtained no small reputation by the different sermons he preached, of which he left some volumes in MSS. In 1762, he obtained the Royal presentation to the parish of Kircudbright, but the inhabitants, from various motives, opposing the presentation, the matter was compromised by settling a moderate annuity on Mr. Blacklock, upon his resigning his right to the living.

With this slender provision, he removed to Edinburgh, in 1764, and adopted the plan of keeping young gentlemen as boarders, whose studies he could assist and superintend, and in this method of life he continued, till within four years of his death, when his weak state of health obliged him to give it up. In 1767, the University of Aberdeen conferred upon him the degree of D. D. He died after an illness of about 8 days, on 7th July, 1791, in his 70th year.

No teacher was ever more agreeable to his pupils, nor master of a family to his inmates, than Dr. Blacklock. The gentleness of his manners, the benignity of his disposition, and that warm interest, which he constantly took in the happiness of others, were qualities that ensured him the affections of all the young people committed to his charge: whilst the society, which esteem and respect for his character and genius often assembled at his house, afforded them an advantage seldom to be found in similar establishments. In such society, he seemed to forget his misfortune, and the melancholy, which it, at other times, produced. He

entered with the chearful playfulness of youth, into all the sprightly narrative, the sportive fancy, and the humourous jests, that arose around him. Several of Dr. Blacklock's pupils have retained through life, all the warmth of that impression, which his friendship at these early periods had made upon them; and, in various quarters of the world, he had friends and correspondents, from whom no length of time, nor distance of place, could ever estrange him. Mr. Hume says of Dr. Blacklock, that "his modesty was equal to the goodness of his disposition, and the beauty of his genius," and Mr. Spence, professor of poetry, at Oxford, in speaking of the pieces which the Doctor would not allow to be printed, observes, that "they abound with so many poetical beauties, that nothing could do him greater honour." Besides his poems, he published in 1767, "Paraclesis, or Consolations deduced from Natural and Revealed Religion," in two dissertations 8vo. and in 1768, "Two discourses on the Spirit and Evidence of Christianity," translated from the French of M. Arnaud.



BLACKSTONE, (SIR WILLIAM, L. L. D.) an illustrious English lawyer, was born in London, July 10th 1723. His father Mr. Charles Blackstone, a silk mercer, died some months previous to his birth, and his mother, before he was twelve years of age. Even from his birth, the care both of his education and fortune, was kindly undertaken by his maternal uncle, Mr. Thomas Bigg, an eminent surgeon, of London, who, in 1730, put him to school at the Charter-house, when only seven years of age; and in that excellent seminary, he applied himself to every branch of youthful education, with the same assiduity, which accompanied his studies through life. His talents and industry rendered him the favourite of his masters, who yielded him every assistance; so that at the age of 15, he was at the head of the school, and,

Although so young, was thought well qualified to be removed to the University. He was, accordingly, entered at Pembroke college, Oxford, Nov. 1738, and was soon after his admission, honoured with the gold prize medal of Milton, for several verses on that poet. Pursuing his studies with unremitting ardour, and attending not only to his favourite classics, but also to logic, mathematics, and the other, sciences; he, at the age of 20, compiled a treatise entitled "Elements of Architecture," intended for his own use only, and not for publication: but esteemed by those judges who have perused it, in no respect unworthy of his maturer judgment.

Having made choice of the law for his profession, he was entered, in the Middle Temple, Nov. 1741. He now found it necessary to quit the more amusing pursuits of his youth, for the severer studies, for which he had dedicated himself, and betook himself seriously to reading law. He expressed his disagreeable sensations on this occasion, in a copy of verses, since published by Mr. Dodsley, in vol. 4th of his miscellanies, entitled "The Lawyer's Farewell to his muse;" in which the struggle of his mind is expressed so strongly, so naturally, with such elegance of sense and language, and harmony of versification, as must convince every reader, that his passion for the muses was too deeply rooted to be laid aside without much reluctance; and that if he had pursued that flowery path, he would, perhaps, have proved inferior to few of the English poets. Several little fugitive pieces besides this, have at times been communicated by him to his friends; and he left, but not with a view to publication, a small collection of juvenile pieces, both originals and translations. Some notes on Shakespeare, which he, just before his death, communicated to Mr. Stephens, and which were inserted by him, in his last edition of that author, shew how well he understood the meaning, as well as the beauties of the poet.

In Nov. 1744, he was admitted as an actual fellow of All Souls college; from which period, he divided his time between the university and the Temple. In the former he pursued his academical studies; in the latter he applied himself closely to his profession, and in Nov. 1746, he was called to the bar. Though he was little known in Westminster-hall, he was actually employed, during his occasional residence at the university, in attending to its interests and improving its interior concerns. In 1759, as a small reward for his services, and to give him further opportunities of advancing the interests of the college, he was appointed steward of their manors, and in the same year was elected recorder of the borough of Walingford, in Berkshire. In 1750, he commenced doctor of civil law, and thereby became a member of the convocation, which enabled him to extend his views beyond the narrow circle of his own society, to the general benefit of the university at large. In the summer of 1753, he took the resolution of wholly retiring to his fellowship and an academical life, still continuing the practice of his profession, as a provincial counsel.

His lectures on the laws of England appear to have been an early and favourite idea; for immediately after he quitted Westminster-hall, he entered on reading them at Oxford; and even at their commencement, such were the expectations formed from the acknowledged abilities of the lecturer, that they were attended by a very crowded class of young men of the first hopes and characters; but it was not till 1758, that the lectures in the form they now bear were read at the university. Mr. Viner, having by his last will left not only the copy right of his abridgement; but other property to a considerable amount, to the university of Oxford, to found a professorship, fellowships, and scholarships of common law, he was on the 20th October, 1758, unanimously elected Vinerean professor, and on the 25th read his first introductory lecture, which was afterward published and prefixed to the

first volume of his commentaries in Nov. 1765: and in the four succeeding years, the other three volumes of this valuable work, likewise appeared.

It ought to be remarked, that before this period, the reputation, his lectures deservedly acquired him, had induced him to resume his practice in Westminster hall; and, in a course somewhat inverted from the general progress of his profession, he who had quitted the bar for an academic life, was sent back from the college to the bar, with a considerable increase of business. He was, likewise, elected into parliament; but here, he by no means equalled the expectations, which his writings had raised. The part he took in the Middlesex election, drew upon him the attack of some persons of ability in the senate, and likewise a severe animadversion of Junius, one of the keenest polemical writers of that day. This circumstance probably strengthened his aversion from parliamentary attendance, "where," he said, "amidst the rage of contending parties, a man of moderation must expect to meet with no quarter from any side." In May 1770, he became a junior judge in the court of King's Bench; and in June was removed to the same situation in the Common pleas, on which promotion, he resigned the recordership of Wallingford.

As a judge, he was not inactive, but when not occupied in the duties of his station, he was generally engaged in some scheme of public utility. The act for detached houses, and hard labour for convicts, as a substitute for transportation, owed its origin, in a great measure, to him; and the last augmentation of the judges salaries, calculated to render them more independent was obtained in consequence of his attention. At last, his constitution, hurt by the gout, a nervous disorder, and corpulency occasioned by his constant sedentary life, and an aversion from exercise, brought on a shortness of breath, which stopped him in the midst of his useful career, 14th Feb. 1780, in his 56th year.

Since his death, have been published from his original MSS. according to the directions in his will, "Reports of Cases determined in the several Courts of Westminster hall from 1746 to 1779.



BLAIR, (HUGH, D. D.) was the son of a respectable merchant in Edinburgh, who, having suffered considerably in his circumstances, by the South Sea scheme, was afterwards an accountant of the excise. Young Mr. Blair was born at Edinburgh, in April 1718.

From almost his earliest years, he was destined for the church, both by the wishes of his parents and his own choice. He was regularly educated at the university of Edinburgh, where he took his degree of A. M. and entered into orders, in the year 1742. Blair, during the first years of his residence in the university, did not particularly distinguish himself, by any uncommon literary enthusiasm, or singularly intense application. But soon after he had entered upon the study of theology, his genius began distinctly to unfold itself, and to assume that particular bias, under which it was to act in its future exertions. His first exercises in theology displayed an elegance of composition and a justness of taste and sentiment, which excited the emulation of the most eminent among his fellow-students. Success inflamed that enthusiasm. In the farther progress of his studies, the correctness of his judgment, the refinement of his taste, the vivacity of his fancy, and the general elegance of his genius, became continually more conspicuous.

At the time when he was licensed as a preacher, even the first discourses, which he delivered in public from the pulpit, were at once reckoned to excel almost every thing of the kind that had ever been heard.

In 1743, he was ordained minister of Collessie, Fifeshire. The fame of his talents even at this early

period, procured him, in a few months, a translation to the church of the Cannongate, one of the suburbs of Edinburgh, in which he remained till 1752; when he was chosen one of the ministers of the city, and in 1758 was preferred to the High Church.

About this time, he opened a class for rhetoric and Belles Lettres, to which he read the first sketch of his lectures; and these were so highly approved of, that, in 1759, he was created the first Regius Professor of Rhetoric and Belles Letters in the university of Edinburgh. In 1762, he published a critical dissertation on the poem of Ossian, in which, from internal evidences, he supported the antiquity of that poem, in opposition to the opinion of the late Dr. Samuel Johnson. In 1777, the first volume of his Sermons appeared, and since that period, three more volumes have been published. These sermons have experienced a success unparalleled in the annals of pulpit eloquence, which they have justly merited by their purity of sentiment, justness of reasoning and grace of composition. In addition to these volumes, we are happy to hear, that the Doctor, previous to his death, delivered the MS. of a fifth, into the hands of his publisher, which, as it was immediately put to press, must, no doubt, by this time, be in general circulation, in Great Britain. Of the first four volumes of these sermons, there have been two editions in the French, one in the German, one in the Hungarian, and one in the Italian language.

Soon after those disgraceful riots, which happened in London, in June 1780, in consequence of the repeal of some intolerant laws against the catholics, our author was rewarded by his majesty, for the excellent sentiments displayed in these sermons, by a pension of 888 Dollars per annum. The following is said to have been the circumstance, which induced the king to bestow this gratuity upon the Doctor: during the prevalence of those tumults, which threatened the most dreadful calamities to the

metropolis, when it could not possibly be foreseen to what length, the madness of an infuriated mob would carry them, the royal family waited in the most dreadful anxiety for the event. At this awful crisis, religion, the surest consolation of the wretched, was had recourse to, and one of Blair's sermons was read by a nobleman then present. In this, the advantage of reposing our trust and confidence in God for assistance, in time of difficulties and danger, was enforced in so sublime and persuasive language, as to leave the strongest impression on the minds of the auditors. The queen, in particular, felt great comfort from hearing this discourse, and on being informed, who the author was, easily prevailed upon her consort, to confer the pension above mentioned.

In 1780, his lectures on rhetoric and *Belles Lettres* were published; but the author says, in his preface, "it was not altogether a matter of choice. Imperfect copies of them in manuscript, from notes taken by students, who heard them read, were first privately handed about; and afterwards frequently exposed to public sale: when the author saw them circulate so currently, as even to be quoted in print, and found himself often threatened with surreptitious publications of them, he judged it to be high time, that they should proceed from his own hand, rather than come into public view under some very defective and erroneous form." These lectures are eminently distinguished by laborious investigation, sound sense and refined taste, and above all, by that clear and perspicuous arrangement, which always proves a writer to be master of his subject. In short, to such as are studying to cultivate their taste, to form their style, or to prepare themselves for composition or public speaking, this work will, in our opinion, afford a more comprehensive view of what relates to these subjects, than is to be received from any one book in the English language. In proportion to the utility of these lectures, their circulation has been extensive. Nume-

ious editions have been published in Great Britain, and two, if not three large impressions have already issued from the press in the United States. In short, they may be considered as a sure and unequivocal standard of taste; and every one, who wishes to excel in polite literature, ought frequently to peruse them.

We might here conclude our remarks on this truly valuable publication; but as we feel an anxiety in recommending it to the earnest attention of students, we think we cannot accomplish our purpose more effectually than by laying before them the doctor's ideas on the utility of the subject, in his own words. "The cultivation of taste," says he, "is farther recommended by the happy effects, which it naturally tends to produce on human life. The most busy man, in the most active sphere, cannot be always occupied by business. Men of serious professions cannot always be on the stretch of serious thought. Neither can the most gay and flourishing situations of fortune, afford any man the power of filling all his hours with pleasure. Life must always languish in the hands of the idle. It will frequently languish even in the hands of the busy, if they have not some employment subsidiary to that which forms their main pursuit. How then shall these vacant spaces, those unemployed intervals, which more or less occur in the life of every one, be filled up? How can we contrive to dispose of them in any way, that shall be more agreeable in itself, or more consonant to the dignity of the human mind, than in the entertainments of taste and the study of polite literature? He who is so happy as to have acquired a relish for these, has always at hand an innocent and irreproachable amusement for his leisure hours, to save him from the danger of many a pernicious passion. He is not in hazard of being a burthen to himself. He is not obliged to fly to low company, or to court the riot of loose pleasure, in order to cure the tediousness of existence." After

observing, that the pleasures of taste refresh the mind after the labours of abstract study, gradually raise it above the attachments of sense, and prepare it for the enjoyments of virtue, he goes on, "So consonant is this to experience, that in the education of youth, no object has in every age appeared more important to wise men, than to tincture them early, with a relish for the entertainments of taste. The transition is commonly made with ease from these to the discharge of the higher and more important duties of life. Good hopes may be entertained of those, whose minds have this liberal and elegant turn. It is favourable to many virtues. Whereas, to be entirely devoid of relish for eloquence, poetry, or any of the fine arts, is justly construed to be an unpromising symptom of youth, and raises suspicions of their being prone to low gratifications, or destined to drudge in the more vulgar and illiberal pursuits of life."

With respect to the style of Dr. Blair, perhaps, no man ever wrote with more elegance and perspicuity; yet such is the imperfection of the best human efforts, that even he has in some instances been found defective. In particular, we recollect to have seen in Carey's American Museum, a critique on the style of these lectures, written by the late Dr. Ladd of South Carolina, in which several inaccuracies and inelegancies of expression are pointed out. That some censure of this sort might happen, the modest and judicious author seems to have anticipated, in his preface, which he concludes in the following words, "If after the liberties which it was necessary for him to take, in criticising the style of the most eminent writers in our language, his own style shall be thought open to reprehension: all that he can say, is, that his book will add one to the many proofs already afforded to the world, of its being much easier to give instruction than to set examples."

For some considerable time before his death, Dr. Blair's health had been upon the decline; and he

was prohibited by his physician from pulpit exertions. The last sermon he preached was in July, 1797, and the last public appearance, in the way of duty, was serving a table at the sacrament, in May, 1800, which he did with much warmth and energy. Indeed he possessed, to the last, all the primary vigour of his faculties unimpaired; and enjoyed a state of health still equal to the duties of life and the pleasures of social converse. Though confined for months before his death, almost to his bed-room, yet he never ceased to exert his faculties, and to continue his labour for the benefit of the public. When his great master issued his summons to call him to appear in the regions above, the messenger found him labouring in the vineyard. He was preparing for the press the fifth volume of sermons which we have already mentioned.

Dr. Blair lived in constant habits of friendly intercourse with the first literary characters of the age, who could not fail of being warmly attached to a man who had employed his life in diffusing through his country a genuine taste for polite literature, and enforcing the precepts of Christianity, not more by the power of his eloquence, than by the purity of his manners.

We shall conclude, by observing, that every line, every sentence, which has issued from the pen of this eminent divine, tended to the great centre of all his views, the promotion of virtue, humanity and religion; and his actions were pointed towards the same end. He died 27th December 1800 in a very advanced age.



BLAIR, (JAMES) an eminent divine, who, during the greatest part of his life, was conspicuous in America, was born and educated in Scotland, where he obtained a benefice in the episcopal church; but, meeting with some discouragement, in consequence

of the unsettled state of religion, which then existed in that kingdom, and having a prospect of discharging his ministerial functions more usefully elsewhere, he quitted his preferments and came to England, near the end of the reign of Charles II. It was not long before he was taken notice of by Compton, bishop of London, who prevailed on him to go to Virginia, as a missionary, about the year 1685, where he so recommended himself by his exemplary conduct and unwearied labours in the work of the ministry, that in the year 1689, he was appointed ecclesiastical commissary for that province.

While his thoughts were intent on doing good in his office, he observed, with concern, that the want of schools and proper seminaries for religion and learning, was so great an impediment to the propagation of the gospel, that little could be hoped for till that obstacle was first removed. He, therefore, formed a vast design of erecting and endowing a college, at Williamsburgh, formerly the seat of government, in Virginia, for professors and students in academical learning; in order to which, he had himself set on foot a voluntary subscription, amounting to a considerable sum; and not content with that, went over to England in 1693, to solicit the affair at court. Queen Mary was so well pleased with the noble design, that she zealously espoused it, and King William readily concurring with her, a patent was passed for erecting and endowing a college by the name of "The William and Mary College," of which Mr. Blair was appointed president, and held that office nearly 50 years. He was also rector of Williamsburgh and president of the council of that colony. He was an ornament to his profession and the several very important offices which he held, and died in a good old age, in the year 1743.

His works are, "Our Saviour's Divine Sermon on the Mount explained; and the practice of it recommended in Diverse Sermons and Discourses, London 1742," four vols. octavo.



GEN. WAYNE.

BLAKE, (ROBERT) a famous English admiral, was born in August 1589, at Bridgewater, Somersetshire, where he was educated. He went from thence to Oxford, where, in 1617, he took the degree of A. B. He was tinctured with republican principles, and disliking that severity, with which archbishop Laud pressed uniformity in his diocese, he adopted the opinions of the puritans. His natural bluntness causing his principles to be well known, the puritan party returned him member of parliament, from Bridgewater, in 1640; but when the king was brought to trial, he highly disapproved of the measure, as illegal, and said frequently, "he would as freely venture his life, to save the king, as ever he did to save his parliament." But this is thought to have been chiefly owing to the humanity of his temper, since, after the death of the king, he fell in wholly with the republican party, and next to Cromwell, was the ablest officer the parliament ever employed.

In 1648 he was appointed, in conjunction with Colonel Deane and Colonel Popham, to command the fleet, and soon after blocked up Prince Maurice and Rupert, in Kinsale harbour. But these getting out, Blake pursued them from one port to another, and at last overtook them in that of Malaga, burnt and destroyed their whole fleet, two ships only excepted, the *Reformation*, in which Prince Rupert himself was, and the *Swallow*, commanded by Prince Maurice.

In 1652, he was constituted sole admiral; when he defeated the Dutch fleet, commanded by Van Trump, Ruyter, and De Wit, in three several engagements, in which the Dutch lost eleven men of war, thirty merchant ships and according to their own account, had 1,500 men slain. Soon after Blake and his colleagues, with a grand fleet of 100 sail stood over to the Dutch coast, and forced their fleet to fly into the Texel, where they were kept for some time by Monk and Dean, whilst Blake himself sailed North-

ward. At last, however, Van Trump got out, and drew together a fleet of 120 men of war; and, on the 3d of June, Dean and Monk came to an engagement with the enemy off North Foreland, with indifferent success; but the next day Blake came to their assistance with eighteen ships, and gained a complete victory; so that if the Dutch had not saved themselves on Calais sands, their whole fleet had been sunk or taken.

In April, 1653, Cromwell having turned out the parliament, and assumed the supreme power, the States of Holland expected great advantages, but were disappointed. Blake, on this occasion, said to his officers, "It is not for us to mind state affairs, but to keep foreigners from fooling us." In Nov. 1654, Cromwell sent him with a strong fleet into the Mediterranean, with orders to support the honour of the English flag, and to procure satisfaction for the injuries that had been done to our merchants. In the beginning of December, Blake came into the road of Cadiz, where he was treated with all possible respect: a Dutch admiral did not dare to hoist his flag whilst he was there; and his name was now grown so formidable, that a French squadron having stopped one of his tenders, the admiral, as soon as he knew to whom it belonged, sent for the captain on board, and drank Blake's health before him with great ceremony, under a discharge of five guns, and then dismissed him. The Algerines were so much afraid of him, that, stopping the Sallee rovers, they obliged them to deliver up what English prisoners they had on board, and sent them freely to Blake to purchase his favour. This, however, did not prevent him from coming, on the 10th of March, before Algiers, and sending an officer on shore to the Dey to demand satisfaction for the piracies committed on the English, and the release of all the English captives. The Dey, in his answer, alledged, that the ships and captives belonged to private men, and,

therefore, he could not restore them without offending all his subjects; and, if he thought good, they would conclude a peace with him; and, for the future, offer no acts of hostility to the English; and having accompanied this answer with a large present of fresh provisions, Blake left Algiers, and sailed on the same errand to Tunis; the Dey of which place, not only refused to comply with his demand, but denied him the liberty of taking in fresh water. "Here," said he, "are our castles of Goletto and Porto Ferino; do your worst." Blake, at hearing this, began, as his custom was, when highly provoked, to curl his whiskers; and after a short consultation with his officers, bore into the bay of Porto Ferino, and coming within shot of the castle, fired on it so warmly, that in two hours it was rendered defenceless, and the guns on the works along shore completely dismounted, though sixty of them played at a time on the English. Blake found nine ships in the road, and ordered every captain to man his long-boat with choice men to enter the harbour and to set fire to the city, which they effected, with the loss of twenty-five men killed and forty-eight wounded; whilst he and his men covered them from the castle by playing continually on them with their great guns. This daring action spread the terror of his name through Africa and Asia. From Tunis he sailed to Tripoli, caused the English slaves to be set at liberty, and concluded a peace with that government. Hence he returned to Tunis, where the inhabitants implored his mercy, and begged him to grant them peace, which he did, upon terms highly advantageous to England. He next sailed to Malta, and obliged the knights to restore the effects taken by their privateers from the English; and by these great exploits, so raised the glory of the English name, that most of the Princes and States of Italy thought fit to pay their compliments to the Protector, by sending solemn embassies to him.

He passed the next winter either in lying before Cadiz, or in cruizing up and down the Straits; and was at his old station, at the mouth of that harbour, when he received information that the Spanish plate fleet had put into the bay of Sancta Cruz, in the island of Teneriffe. On this he weighed anchor, on the 13th April 1657, and on the 20th, rode with his ships off the bay of Sancta Cruz, when he saw sixteen Spanish ships of war lying in the form of a half-moon. Near the mouth of the haven stood a castle, furnished with great ordnance; besides which, there were seven forts round the bay, joined to each other by a line of communication, manned by musketeers. To make all safe, Don Diego Diagures, general of the Spanish fleet, caused all the smaller ships to be moored close along the shore; and the six large galleons to stand farther out, at anchor, with their broadsides towards the sea. Blake having prepared for the fight, a squadron of ships was drawn out to make the first onset, commanded by Captain Stayner, in the *Speaker* frigate; who, no sooner received orders, than he sailed into the bay, and fell upon the Spanish fleet, without the least regard to the forts, which spent their shot prodigiously upon them. No sooner were these entered into the bay, than Blake following after, placed several ships to pour broadsides into the castles and forts; and these played their parts so well, that, after some time, the Spaniards found their forts too hot to be held. In the mean time, Blake struck in with Stayner, and bravely fought the Spanish ships, out of which the enemy were beaten, by two o'clock in the afternoon; when Blake, finding it impossible to carry them away, ordered his men to set them afire; which was done so effectually, that they were all reduced to ashes, except two, which were sunk.

This is allowed to have been one of the most remarkable actions that ever happened at sea. "It was so miraculous," says the Earl of Clarendon, "that all men, who knew the place, wondered, that any sober

man, with what courage soever endowed, would have undertaken it; and they could hardly persuade themselves to believe, what they had done, whilst the Spaniards comforted themselves with the belief, that they were *devils*, and not *men*, who had destroyed them in such a manner." This was the last and greatest action of the gallant Blake. He was consumed with a dropsy and scurvy; and hasted home, that he might yield up his last breath, in his native country, which he had so much adorned by his valour; but he expired, as he was entering Plymouth, 17th August 1657; aged fifty-eight years.

Never was man so zealous for a faction, so much respected and esteemed even by the opposite party. Disinterested, generous, liberal, ambitious of true glory, dreadful only to his country's avowed enemies he forms one of the most perfect characters of that age, and the least stained with those errors and violences, which were then so predominant. The Protector ordered him a pompous funeral at the public charge; but the tears of his countrymen were the most honorable panegyric on his memory. Lord Clarendon observes, that "he was the first man who brought ships to contemn castles on shore which had ever been thought very formidable, and were discovered by him to make a noise only, and to fright those, that could be rarely hurt by them. He was the first that infused, that degree of courage into seamen, by making them see by experience, what mighty things they could do, if they were resolved; and the first that taught them to fight in fire as well as water."



BLEECKER, (ANN ELIZA) the youngest daughter of Mr. Brandt Schuyler of the city of New-York, was born, October 1752. Though in her early years, she never displayed any partiality for school, yet she made so great proficiency in the first rudiments of learning that she was able to read, with propriety, any book

which came to hand, long before children in common, pass their spelling-books. Her poetical productions, which made their appearance very early, displayed a taste far superior to her years; yet so great was her diffidence of her own abilities, that none but her most intimate acquaintances, were ever indulged with a view of any of her performances, and then they were no sooner perused, than she destroyed them.

Hence it happens, that none of her compositions previous to the year 1769, are extant. She, in that year, married John I. Bleecker Esq. of New-Rochelle, and from that time, she appears to have become more desirous of cherishing her genius. After a short residence in New-York, they retired to Poughkeepsie, where they stayed a year or two, and from thence they removed to Tomhanick, a beautiful solitary little village eighteen miles above Albany. Here Mr. Bleecker built him an house on a little eminence, which commanded a pleasant and romantic prospect. This was such a retreat as she had always desired; for the dark forest, the foaming river, and the green valley had more charms for her than the gay metropolis, which she had left, and in which she was so well calculated to shine.

Till the memorable 1777, she lived in the most perfect tranquillity, and in the uninterrupted enjoyment of social and domestic happiness. Now, however, they began to experience a fatal reverse; the fair prospects of a continuance of terrestrial bliss were suddenly blasted: the clamorous thunders of war frightened them from their peaceful dwelling, and the blasting hand of desolation dispersed them as a flock in the desert.

Mr. Bleecker, hearing of the approaches of the infatuated Burgoyne, had left his wife, with the children and servants, while he went to Albany to provide a place of refuge. But he had only been gone a day, when, as Mrs. Bleecker sat at breakfast, she received intelligence, that the enemy were within two miles of the village, burning and murdering all before them. Ter-

rified beyond description, and taking her Abella in her arms, and her other daughter, of about four years old, by the hand, she set off on foot, with a young mullattoe girl, leaving her house and furniture to the mercy of the approaching savages. The roads were crowded with carriages, loaded with women and children, but none could afford her assistance; distress was depicted on every countenance, and tears of heartfelt anguish moistened every cheek. After a tedious walk of some miles, she obtained a seat for the children upon one of the waggon, and walked up to Stony-Arabia, where she expected to find many friends; but here she was deceived, no door being open to her, whose house had been used by many of them as a home; she wandered from door to door, and, at length, obtained a place in the garret of a rich old acquaintance, where a couple of blankets stretched upon some boards, were offered her as a bed. Next morning Mr. Bleecker coming from Albany, met with them and returned to that city, from whence they set off with several other families, by water. At twelve miles below Albany, her little Abella was taken so ill, that they were obliged to go on shore, where she died. The impressions this event made on the mind of Mrs. Bleecker, who was naturally of a pensive turn, were never effaced. The remembrance of every circumstance which led to it, the return of the season, the voice of an infant, or even the calm approach of a summer's evening, never failed to waken all her sorrows.

From this they proceeded to Red-Hook, where she met with another dispensation of Divine Providence, which caused the tears of sorrow to burst afresh. Her aged mother, an ornament to her sex, who had for some time been declining very fast, died almost immediately after her daughter's arrival. The capture of Burgoyne soon after taking place, they again set off to visit their little solitude; but in their journey thither, she had the mournful office of closing

the eyes of her sister, Mrs. Switts. She has well described the keenness of her sensibility upon these sad events, in a letter to a friend, which, since her death, has been published in a volume, we shall presently notice.

From this period, till August 1781, they lived in tolerable tranquillity; when, as Mr. Bleecker was assisting in the harvest, he, with two of his men, were made prisoners by a party from Canada, and taken off immediately. Mrs. Bleecker, after having, for some time, looked in vain for his return, was at no loss to conjecture what was become of him; for a number of small parties from Canada were known to be sculking in the woods, for the sole purpose of carrying off the most active citizens. The neighbours, therefore, were immediately alarmed, and the woods, as far as was practicable, were searched; but they could not discover a single trace of the party. Mrs. Bleecker giving him up for lost, set off for Albany directly, though it was then near night, and abandoned herself to the most hopeless grief; but, by a wonderful train of events, Mr. Bleecker was retaken by a party from Bennington, after his conductors had carried him so far, that they had considered themselves as perfectly secure. He returned to her in six days, and the joy she felt at finding him, operating more powerfully than the grief she experienced at his loss, a fit of sickness ensued, which nearly proved fatal. They again returned to Tomhanick.

Though Mrs. Bleecker was witness to many scenes of distress, during the late war, in many of which she was the principal sufferer, yet the idea of a far distant peace, which should again restore her to her friends, gilt the solitary shades which encompassed her, and bore her up under frequent and poignant grief.

In the year 1783, the spring after the peace, she re-visited New-York, in hopes of seeing her old acquaintance and friends, but her hopes were far from

being realized : some were dead ; others had left the continent ; and the few, who remained, were in different States. The places too, which she once knew, as the scenes of festivity, were now sunk into dust ; the place that once knew them, knowing them no more : or, if by hard searching, she at last descried them, they only met her eyes as monuments of dreary piles, mouldering fast beneath the relentless hand of *Time* and *War*. Her sensibility was too keen for her peace. She had struggled on through the war, and had suffered hope to beguile the hours devoted to distress ; but now the illusion vanished, and she concluded she could see no more good on earth. She returned to her cottage, where her health very rapidly declined ; and on the 23d November, 1782, her calm spirit took its flight, without a struggle or a groan. She retained her senses till within a few minutes of her death ; and the last words she uttered, were assurances of the pleasing prospect immortality offered her.

The benevolence of her disposition had extended itself to all classes of people ; and in the village where she dwelt, there were several families, who might be called her dependents. To the aged and infirm, she was a physician and a friend—to the orphan she was a mother, and a soother of the widow's woes. All loved, all honoured her ; and, as they followed her to the grave, seemed individually to express by their tears "we have lost her, whose equal we shall never see again." Her writings, which were never intended for publication, have, in a great measure, been irretrievably lost : part, however, was collected and published in the year 1793, by Messrs. T. and J. Swords of New-York, under the title of the "Posthumous works of Ann Eliza Bleecker, in Prose and Verse ;" to which is prefixed, memoirs of her life written by her daughter, the late accomplished Mrs. Margaretta V. Faugeres, from which we have chiefly extracted this article.

With respect to these pieces, Mrs. Faugeres thus expresses herself: "The political sentiments displayed in several of them, will, it is probable, recommend them to the notice and favour of the patriot, and the rest may please the lovers of artless style, &c." We consider her "History of Maria Kettle," as well as her "Story of Henry and Anne" to be natural, interesting and very affecting narratives; and doubt not, that they, as well as her other pieces, will give satisfaction to most readers.—To this volume there is added, "A Collection of Essays, Prose and Poetical, by Margareta V. Faugeres."



BLOOD, (THOMAS) generally called Col. Blood, as extraordinary an adventurer as ever lived in any age or nation, was born in Ireland, about the year 1628. He was first distinguished by engaging in a conspiracy to surprize the castle of Dublin, which was defeated by the vigilance of the Duke of Ormond. His brother-in-law, one Lackie, a minister, who had embarked in the business, was, with many others, apprehended and executed; but Blood kept out of reach, though every exertion was made to secure him, and a large reward offered to those who should deliver him up. Nor was he only so fortunate as to escape punishment; but by an audacity still more singular, had almost frightened away the guards who attended Lackie's execution, and even alarmed the friends of the Lord Lieutenant for his personal safety.

He staid as long among the sectaries and remains of Cromwell's forces, as he found it practicable to conceal himself, and then had recourse to the mountains and the protection of the old native Irish, and that he might the more effectually provide for his safety, "became all things to all men." He was a quaker to some, a baptist to others, and independent, where that would best recommend him; and to bespeak the favour of the poor ignorant natives, he occasionally as-

sumed the character of a priest. At last, finding all his haunts known, and that it was impossible, at that juncture, to raise any insurrection in Ireland, he found means to get over to Holland, where he was well received, and admitted into great intimacy with some of the most considerable persons in the republic, particularly the famous admiral De Ruyter. He went from thence to England, with such recommendations to the malecontents, that he was immediately admitted into all their councils, and had a large share in all those intrigues, which were then carrying on for throwing the nation into confusion.

Baffled in the execution of a deep laid plot against government, the execution of which had been prevented by a timely discovery, and foreseeing that the persons principally concerned, could not escape being apprehended, he withdrew into Scotland, where he so inflamed the minds of the people, that he contributed greatly to the breaking out of the insurrection there, and was present in the action of Pentland Hills 27th Nov. 1666, when it was finally suppressed. After this defeat, he fled to England, where he had not been long before he performed a fresh exploit, which was as extraordinary, more successful and made much greater noise in the world, than any thing he had yet done. This was the rescue of his friend Capt. Mason, from a guard of Soldiers, who were conducting him to his trial; and though a large reward was offered for apprehending the persons concerned in this business, Blood, by changing his name and pretending to practice physic at a country village, contrived to elude the search that was making for him and was suffered to remain unmolested.

It was impossible for one of his busy, restless and impatient temper, to continue long quiet; we accordingly find him next engaged in a plot for the destruction of Ormond, whom he actually seized in his coach at St. James-street, and might have finished his purpose, if he had not studied refinements in his vengeance.

He bound him on horseback behind one of his associates, resolving to hang him at Tyburn, with a paper pinned to his breast; but on the way thither the duke was so fortunate, as to be met with by some of his servants, by whom he was rescued. An account of this amazing transaction was immediately published, together with a proclamation offering a reward of 4444 Dollars for apprehending, any of the persons concerned therein, but to no purpose; and though the names of some of the conspirators were known, Blood himself was not even suspected.

The miscarriage of this daring design, instead of daunting him, or creating the least intention of flying out of the kingdom, put him on another more strange and hazardous design, which was no less than, by the assistance of his companions, to carry off the crown and other ensigns of majesty, lodged in the Tower of London, a design to which he was prompted, as well by the surprizing boldness of the enterprize, as by the views of profit. He was very near succeeding. He had wounded and bound the keeper of the jewel office, and had got out of the tower with his prey; but was overtaken and seized, with some of his associates. One of them was known to have been concerned in the attempt upon Ormond; and Blood was immediately concluded to be the ringleader. When questioned, he frankly avowed the enterprize, but refused to discover his accomplices. "The fear of death," said he, "should never engage him either to deny a guilt, or betray a friend." All these extraordinary circumstances made him the general subject of conversation: and the king was moved with an idle curiosity to see and speak with a person so noted for his courage and his crimes. Blood wanted not address to improve this opportunity of obtaining a pardon. He told King Charles, that he had been engaged, with others, in a design to kill him with a carbine, at Battersea, where his majesty frequently went to bathe; that the cause of this resolution, was the

severity exercised over the consciences of the godly, in restraining the liberty of their religious assemblies; that when he had taken his stand amongst the reeds, full of these bloody resolutions, he found his heart checked with *an awe of majesty*, and that he not only relented himself; but diverted his associates from their purpose, that he had long ago brought himself to an entire indifference about life, which he now gave for lost; yet could he not forbear warning the king of the danger, which might attend his execution; that his associates had bound themselves by the most solemn oaths to revenge the death of any of their confederacy; and that no precaution nor power could secure any one from the effects of their desperate resolutions. Whether these considerations excited fear or admiration in the king, they confirmed his resolution of granting Blood a pardon. Not contented with this, he carried his kindness still farther, as he granted him an estate in Ireland, to the value of upwards of 2000 Dollars, per annum; he encouraged his attendance about his person, and shewed him great countenance. In short, Blood became so great a favourite at court, that those who wished to obtain any favour from that quarter, could not more effectually insure success, than by ingratiating themselves with him. Blood enjoyed his pension about ten years, till being charged with fixing an imputation of a scandalous nature, on the Duke of Buckingham, he was thrown into prison, yet, though the damages were laid at 44,400 Dollars, he was able to find bail. He then retired to his house, in Westminster, in order to take such measures, as were requisite to deliver him out of his difficulties; but finding fewer friends than he expected, and meeting with other and more grievous disappointments, he was so much affected, as to fall into a depression of spirits, under which he sunk, 24th August, 1680. But the public had now got such a notion of the restless spirit of Blood, that they could neither be persuaded he would be quiet in his grave, nor would

they permit him to remain so; for a story being circulated, that his death and burial was some new trick, preparatory to some extraordinary exploit, it gained credit to such a degree, that the body was obliged to be taken up, and the coroner's inquest to sit upon it. But so strongly were they prepossessed with the idle fancy of its being all a contrivance, that though they were his neighbours, knew him personally, and he had been only a few days dead, they could not for a long time agree, whether it was his body or not. An intimate acquaintance of his, at last, put them on viewing the thumb of his left hand, which, by some accident, had grown to twice its natural size. By this, and the various depositions of persons attending him in his last illness, they were at length convinced, and the coroner caused him once more to be interred, where he was permitted to rest in quiet.



BOERHAAVE (HERMAN) an illustrious professor and physician, was born, 31st Dec. 1668, at Voorhout, a village within two miles of the university of Leyden.

His father, who was a clergyman, having always designed him for the ministry, took upon himself the care of instructing him in the elements of classical learning, in which he made so great proficiency, that, at the age of eleven years, he was not only capable of translating the Greek and Latin languages, with tolerable accuracy, but was, likewise, in some degree, able to enter into the spirit of critical niceties.

The studies of young Boerhaave were, however, about this time, interrupted by a malignant ulcer, which broke out upon his left thigh, and which, after having, for nearly five years, defeated all the art of the surgeons, not only afflicted him with most excruciating pains, but exposed him to such sharp and tormenting applications, that the disease and the remedies were equally insufferable. Then it was, that

his own anguish taught him to compassionate that of others, and his experience of the inefficacy of the methods of cure then in use, incited him to attempt the discovery of others more certain: He began to practise, at least honestly, for he began upon himself, and his first essay was a prelude to his future success; for having laid aside all the prescriptions of his physicians and surgeons, he at last effected a cure, by fomenting the parts with salt and urine.

At the age of fourteen, he was sent to the public school at Leyden, where he gave so great proofs of the superiority of his talents, that at the end of one year, he was promoted to the highest class of that seminary; but about this time (1682), a sudden and unexpected blow threatened to defeat all his expectations; this was the death of his father, who left behind him a very slender provision for his widow and nine children, of whom our author, who was the oldest, had not yet attained his seventeenth year. This was a very afflicting loss to our young scholar, whose fortune was, by no means, sufficient to bear the expences of a learned education: but, with a resolution equal to his abilities, and a spirit not to be depressed, he determined to break through the obstacles of poverty, and to supply, by diligence, the want of fortune.

He, therefore, obtained the consent of his guardians, to prosecute his studies as long as his patrimony would support him; and, accordingly, was soon after removed to the university; where his genius and industry soon procured him the esteem of the learned, the most eminent of whom, were from henceforth, his most generous and constant patrons. He now became a diligent hearer of the most celebrated professors, and made great advances in all the sciences; still regulating his studies with a view principally to divinity; and for that reason he exerted his utmost application to attain a thorough knowledge of the Hebrew tongue.

In 1690, he took his degree in philosophy; and, on that occasion, discussed the important and arduous question of the distinct nature of the soul and body, with such accuracy and perspicuity, that he entirely confuted all the sophistry of Epicurus, Hobbes and Spinoza, and equally raised the character of his piety and erudition.

Having now exhausted his fortune in the pursuit of his studies, he found the necessity of applying to some profession, which, without engrossing all his time, might enable him to support himself; and having obtained a very uncommon knowledge of the mathematics, he read lectures in these sciences to a select number of gentlemen in the university. At last, his propensity to the study of physic, grew too violent to be resisted; and, though he still intended to make divinity the great employment of his life, he could not deny himself the satisfaction of spending some time upon medical writers, and at length becoming more fond of that science, he determined to make himself master of it, before he engaged in the duties of the ministry.

The study of medicine commencing with that of anatomy, he diligently perused the most eminent writers on that subject, and was also a constant attendant upon all public dissections. Having furnished himself with this preparatory knowledge, he began to read the ancient physicians in the order of time, pursuing his enquiries downwards from Hippocrates, through all the Greek and Latin writers; but finding, as he himself tells us that Hippocrates was the original source of all medical knowledge, and that all the latter writers were little more than transcribers from him, he returned to him with greater attention, spending much time in making extracts from him, digesting his treatises into method, and fixing them in his memory. He then descended to the moderns, amongst whom none engaged him longer or improved him more, than Sydenham, to whose

merit he left this attestation: "That he frequently perused him, and always with greater eagerness." He next applied to the practice of chemistry, which he prosecuted with all the ardour of a philosopher, whose industry was not to be wearied, and whose love of truth was too strong, to suffer him to acquiesce in the reports of others. Yet he did not permit one branch of science to withdraw his attention from others; anatomy did not withhold him from the prosecution of chemistry, nor chemistry from the study of botany. He was not only a careful examiner of all the plants in the garden of the university, but made excursions, for his farther improvement, into the woods and fields, leaving no place unvisited, where any increase of botanical knowledge could be reasonably expected.

In conjunction with all these inquiries, he still pursued his theological studies, proposing, as soon as he should have obtained a degree in physic, to petition regularly for a licence to preach, and to engage in the cure of souls. In pursuance of this plan, he went to Hardewich, where he was admitted Doctor of physic; and immediately after returned to Leyden, full of his pious design. Here, however, to his surprise, unexpected difficulties were thrown in his way, and an insinuation dispersed through the university, which made him suspected of Spinosism, or, in plainer terms, of atheism itself.

This detestable calumny owed its rise to an incident, from which no consequence of importance could be reasonably apprehended. Happening to be in a passage boat, some discourse was accidentally started, among the passengers, upon the doctrine of Spinoza, as subversive of all religion; and one of the company, who exerted himself most, instead of confuting the positions of Spinoza by arguments; beginning to give loose to violent invectives, Boerhaave asked him calmly, whether he had ever read the works of the author, whom he so warmly decried. The orator was struck dumb; and being fired with resentment against the

person, who had, at once, interrupted his harangue and exposed his ignorance, he, by a malicious representation of this circumstance, made it generally be believed, in a few days after, at Leyden, that Boerhaave had revolted to Spinoza.

Finding that such prejudices gained ground, he thought it imprudent to risk the refusal of a licence for the pulpit; when he had so fair a prospect of rising by physic. He, therefore, began to visit patients, but without that encouragement, which others not equally deserving, have frequently found. Still, however, superior to any discouragement, he continued his search after knowledge, and determined; that prosperity, if ever he were to enjoy it, should be the consequence not of mean art, or disingenuous solicitations, but of real merit and solid learning.

In 1701, he commenced lecturer upon the institutes of physic; and in 1709, when the professorship of physic and botany became vacant, he was promoted to that chair.

In 1714, he was deservedly advanced to the highest dignity in the university, the rectorship, and in the same year made physician to St. Augustine's hospital, in Leyden, to which last duty he attended with no less advantage to his pupils, than to the patients. In 1715, he delivered an oration upon the subject of attaining to a certainty in natural philosophy, in which he declares himself, in the strongest terms, a favourer of experimental knowledge; and reflects with just severity upon those arrogant philosophers, who are too easily disgusted with the slow methods of obtaining true notions, by frequent experiments, and who, possessed of too high an opinion of their own abilities, rather choose to consult their own imaginations, than inquire into nature, better pleased with the delightful amusement of forming hypotheses, than the toilsome drudgery of amassing observations. This discourse, filled as it was with piety, gave such offence to a professor of Franeker, who having long entertained a

violent esteem for Des Cartes, considered his principles as the bulwark of orthodoxy, that he appeared in vindication of his darling author, and complained of the injury done him with the greatest vehemence; declaring little else, than that the Cartesian system, and the Christian must inevitably stand and fall together; and, that to say we were ignorant of the principles of things, was not merely to enlist amongst the sceptics, but to sink into atheism itself. This treatment of Boerhaave was so far resented by the governors of the university, that they procured from the professor a recantation. This was not only complied with, but offers were made him of more ample satisfaction, to which he returned an answer, not less to his honour than the victory which he had gained "that he should think himself sufficiently compensated, if his warned adversary received no further molestation on his account."

In the year 1728, Mr. Boerhaave was elected a member of the academy of sciences, in Paris, and in 1730, was unanimously chosen as a fellow of the Royal Society of London. In 1718, he was elected professor of chemistry, and made an oration on this subject, "That chemistry was capable of clearing itself from its own errors;" in which he treated that science with an elegance of style seldom to be met with, in chemical writers, who seem generally to have affected not only a barbarous, but unintelligible phraseology, and to have wrapped up their secrets in symbols and enigmatical expressions.

In 1727, he was seized with a violent fever, which continued so long that he was given up by his friends. From this time he was frequently afflicted with returns of his distemper, which yet did not so far subdue him, as to make him lay aside his studies or his lectures, till in 1729, he found himself so worn out, that it was improper for him to continue any longer the professorships of botany and chemistry, which he, therefore, resigned; and upon that occasion, he delivered an

oration, in which he asserts the power and wisdom of the Creator, from the wonderful fabric of the human body; and confutes all those, who pretend to explain the formation of parts, or the animal operations, to which he proves, that art can produce nothing equal, or any thing parallel. He delivered his last oration in 1731, on laying down his rectorship. In this he demonstrates that, "a real attention to nature in observing her dictates, and following her examples, is the sole foundation of merit in a physician, and entitles him to the highest honours in his profession; and that the art of healing is never more successful, than when directed by nature."

From this time, Boerhaave lived with less public employment, indeed, but not an idle or a careless life; for besides his hours spent in instructing his scholars, a great part of his time was taken up by his patients, who came, when the distemper would admit of it, from all parts of Europe to consult him; or in answering letters, which, in more urgent cases, were continually sent to inquire his opinion and ask his advice.

Of his sagacity, and the wonderful penetration, with which he often discovered at the first sight of a patient, such diseases as betray themselves by no symptoms to common eyes, such wonderful relations have been spread over the world, as though attested beyond doubt, can scarcely be credited. Yet so far was this great master from presumptuous confidence in his abilities, that in his examination of the sick, he was remarkably circumstantial and particular. He well knew, that the origin of distempers are often at a distance from their visible effects; that to acquiesce in conjecture, when certainty may be obtained, is either vanity or negligence; and that life is not to be sacrificed either to an affectation of quick discernment, or of crowded practice.

About the middle of the year 1737, he felt the first approaches of that fatal illness, that brought him to

the grave, of which we shall insert an account written by himself, to a friend, which deserves not only to be preserved, as an historical relation of the disease, which deprived the world of so great a man, but as a proof of his piety and resignation to the divine will, "An imposthumation, of the lungs," says he, "which has daily increased for the last three months, almost suffocates me upon the least motion; if it should continue to increase without breaking, I must sink under it; if it should break, the event is still dubious. Happen what may, why should I be concerned, *since it cannot be but according to the will of the Supreme Being? What else should I desire? Praised be God.* In the mean time, I am not wanting in the use of the most approved remedies, in order to mitigate the disease by promoting maturation, no way anxious about the success of them. I have lived to upwards of sixty-eight years, and always cheerful," &c.

In his last illness, which was to the utmost degree lingering, painful and afflictive, his constancy and firmness did not forsake him. He neither omitted the necessary cares of life, nor forgot the proper preparations for death. Though dejection and lowness of spirit were, as he himself informs us, part of his distemper, yet even these in a great measure gave way to that vigour, which the soul derives from a consciousness of innocence. As death approached nearer, he was so far removed from terror or confusion, that he seemed even less sensible of pain, and more cheerful under his torments, which continued till the 23d September 1738, when he departed in the seventieth year of his age.

Thus died Boerhaave, a man formed by nature for great designs, and guided by religion in the exertion of his abilities. There was in his air and motion something rough and artless, but so majestic and great at the same time, that no man ever looked upon him without veneration, and a kind of tacit submis-

sion to the superiority of his genius. He was always cheerful and desirous of promoting mirth by a facetious and humorous conversation. He was never soured by calumny, and detraction, or ever thought it necessary to confute them, for "they are sparks," said he, "which if you do not blow them, will go out of themselves." He was not to be overawed or depressed by the presence, frowns, or insolence of great men, but persisted, on all occasions, in the right, with a resolution always present and calm. His method of life was to study in the morning and evening, and to allot the middle of the day to his public business. His greatest pleasure, particularly towards the last part of his life, was to retire to his house in the country, where he had a garden of eight acres, stored with all the herbs and trees, which the climate would bear; here he used to enjoy his hours unmolested and prosecute his studies without interruption. He knew the importance of his own writings to mankind; and lest he might, by a roughness and barbarity of style, too frequent amongst men of great learning, disappoint his own intentions, and make his labours less useful, he did not neglect the arts of eloquence and poetry. Thus was his learning, at once various and exact, profound and agreeable.

But his knowledge, however uncommon, holds, in his character, but the second place; his virtue was yet more uncommon than his learning; he was an admirable example of temperance, fortitude, humanity, and devotion; his piety and a religious sense of his dependance on God, were the basis of all his virtues, and the principle of his whole conduct. As soon as he rose in the morning, it was, throughout his whole life, his daily practice to retire for an hour to private prayer and meditation; *this* gave him spirit and vigour in the business of the day, and *this* he, therefore, recommended as the best rule of life; for nothing, he said, could tend more to the health of the body, than the tranquillity of the mind; and that he

knew nothing, which could support himself, or his fellow creatures, amidst the various distresses of life, but a well grounded confidence in the Supreme Being, founded upon the principles of christianity. His fame, as a physician, was, perhaps, greater than that of any other man, since the days of Hippocrates; all the princes in Europe, sent him disciples, and his reputation had spread even as far as China. A Mandarin wrote to him with this inscription: "To the Illustrious Boerhaave, Physician in Europe," and he regularly received the letter. Though, at his first setting out, he could barely subsist by his labours, he left at his death above £200,000 Sterling (888,000 Dollars) and he accumulated this immense sum, at least as much, by his frugality, as by the largeness of his fees. The poor, whom he attended *gratis*, he said were his *best patients*, for God was their paymaster. He was falsely accused of penuriousness; for he was liberal to the distressed, but without ostentation. His manner of obliging his friends was such, that they often knew not, unless by accident, to whom they were indebted.

His writings are too numerous for us to recapitulate. It shall, therefore, suffice to mention his "Institutes," his "Aphorisms," and his "Chemistry," as being amongst the most remarkable.



BOILEAU, SIEUR DESPREAUX, (NICHOLAS) the celebrated French poet, was born at Paris, in 1636. After he had gone through the usual course of study, his relations engaged him to the law, and he was admitted advocate. But, though he had all the talents necessary for the bar, yet he could not adapt himself to a science which turns upon continual equivocations, and often obliges those who follow it, to clothe falsehood in the garb of truth. He, therefore, determined to study theology, and accordingly went to the Sorbonne; but, in a little time, he con-

tracted a strong aversion to the abstruse points of school divinity, for he found, to his astonishment, the most important points of salvation reduced to empty speculations, wrapt up in terms of obscurity, and thereby giving rise to endless disputes. He, therefore, left the Sorbonne, and devoted himself to the study of Belles Lettres, especially poetry, for which his genius was particularly formed, and he soon carried the palm from every poet in France.

He wrote satires, wherein he exposed the bad taste of his time : he was extremely severe against vice, and the corrupt manners of the age. Lewis XIV. was so great an admirer of his works that he not only caused them to be read to him, as he composed them, but, likewise, rewarded him with a pension. Boileau was as remarkable for his integrity, his innocence and diffusive benevolence, as for the keenness of his satires. In 1701, he was elected pensionary of the academy of inscriptions and medals, which place he filled with honour, till 1705, when, having become deaf and infirm, he obtained leave to resign. He then quitted the court, and spent the remainder of his life in quiet and tranquillity, amongst a few select friends, till the 2d March, 1711, when he died of a dropsy, in the seventy-fifth year of his age.

“The Lutrin” of Boileau, still considered by some French critics of the present time, as the first poem to which France has given birth, was first published in 1647. Voltaire, however, acknowledges that “The Lutrin” is inferior to the “Rape of the Lock.” Few poets can be so properly compared as Pope and Boileau ; and to those, who are the best judges, it might, perhaps, be a matter of some difficulty to determine, whether the superiority should be adjudged to the Englishman or the Frenchman. These two great authors resembled each other as much in the integrity of their lives, as in the subjects and execution of their several compositions. There are two actions recorded of Boileau, which sufficiently prove that this

inexorable satirist had a most generous and friendly heart: first, when Patru, the celebrated advocate for literature found himself under the painful necessity of selling his expensive library, and had almost agreed to part with it for a moderate sum, Boileau gave him a much superior price; and after paying the money, added this condition to the purchase, that Patru, should during his life, retain possession of the books. The other instance is yet nobler: when it was rumoured at court, that the king intended to retrench the pension of Corneille, Boileau hastened to Madam de Montespan, and said, that his sovereign, equitable as he was, could not, without injustice, grant a pension to an author like himself, just ascending Parnassus, and take it from Corneille, who had so long been seated on the summit; that he entreated her, for the honour of the king, to prevail on his majesty rather to strike off *his* pension than to withdraw that reward from a man, whose title to it was incomparably greater: and that he should more easily console himself under the loss of that distinction, than under the affliction of seeing it taken away from such a poet as Corneille. This magnanimous application had the success which it deserved; and it appears the more noble, that the rival of Corneille was the intimate friend of Boileau.



BOLINGBROKE, (LORD VISCOUNT,) See ST. JOHN.



BONNER, (EDMUND) bishop of London, of infamous memory, was born at Hanley, Worcestershire, England. In 1512, he was entered as a student at Oxford, and in 1519, admitted bachelor of the canon and civil law. About the same time he took orders, and obtained some preferment in the diocese of Worcester. In 1526 he was created doctor of the canon

law. Having now acquired the character of a shrewd politician and civilian, he was soon distinguished by cardinal Wolsey, who heaped upon him a number of church preferments.

After the death of that minister he soon insinuated himself into the favour of Henry VIII. who made him one of his chaplains, and employed him in several embassies, particularly to the Pope. In 1532 he was sent to Rome, along with Sir Henry Karne, to excuse King Henry's personal appearance upon the Pope's citation. In 1533 he was again dispatched to Pope Clement VII. at Marseilles, upon the excommunication of King Henry on account of his divorce. On this occasion, he threatened the Pope with so much resolution, that his holiness talked of burning him alive, or throwing him into a caldron of melted lead: upon which, Bonner thought fit to decamp. His infallibility did not foresee, that the man, whom he thus threatened, was predestined to burn heretics in England. In 1538, being ambassador at the court of France, he was nominated bishop of Hereford; but, before consecration, he was translated to the see of London.

At the time of the king's death, in 1547, Bonner was ambassador with the Emperor Charles V. and, though during Henry's reign, he appeared so zealous against the Pope, and had concurred in all the steps to abrogate his supremacy, yet this seems to have been owing to his ambition, because he knew it to be the readiest way to preferment; for he was a catholic in his heart, as appeared evident by his subsequent conduct. On the accession of Edward IV. he refused the oath of supremacy, and was committed to the Fleet prison: he soon, however, thought fit to promise obedience to the laws, and was accordingly released. He continued to comply with the reformation, but with such manifest neglect and reluctance, that he was twice reprimanded by the privy

council; and, in 1549, was, after a long trial, committed to the Marshalsea and deprived of his bishopric.

The succeeding reign gave Bonner an ample opportunity of revenge. Mary was scarce seated on the throne before he was restored to his bishopric; and, in 1554, made vicegerent and president of the convocation. The same year he visited his diocese, in order to root up all the seeds of the reformation, and set up the mass again at St. Paul's before the act for restoring it was passed. In 1555, and the three following years, he was the occasion of several hundreds of innocent persons being put to death for their adherence to the protestant religion.

Upon the accession of Queen Elizabeth, things took a different turn. Bonner, who was no less remarkable for his impudence than his cruelty, had the insolence to go along with the other bishops to congratulate her; but she considered him as a man stained with blood, and could shew him no mark of her favour. For some months he remained unmolested; but, as he refused, in May, 1559, to take the oath of allegiance and supremacy, he was deprived a second time, and committed to the Marshalsea, where he died, in 1569, after ten years confinement.

Several pieces were published under his name, but as they, no doubt, breathed the same sanguinary and unchristian spirit, which so greatly characterized the author, it cannot be necessary to transmit a list of them to posterity.



BOOTH, (BARTON) a famous tragedian, was born in Lancashire, England, in 1681, and educated in Westminster school, under the celebrated Dr. Bushby. He was intended for the church, but his success in the Latin plays, then customarily performed by the scholars, gave him an inclination for the stage; and running away to Dublin, he there commenced actor. His first appearance was in the part

of Oroonoko, in which he came off with every mark of approbation. From this time he continued daily improving; and, after two successful campaigns, returned to his native country to try his abilities on the English stage. The first part he appeared in, at London, was that of Maximus in Lord Rochester's *Valentinian*, wherein his reception exceeded his most sanguine expectations. His performance of Artaban, in Rowe's *Ambitious Step-mother*, established his reputation. In *Pyrrhus*, in the *Distressed Mother*, he shone without a rival. But he was indebted to a happy coincidence of merit and chance, for that height of fame, which he, at length, attained in the character of Cato, as drawn by Mr. Addison, in 1712; for this being considered as a party play, the Whigs, in favour of whose principles it was evidently written, thought it their duty strongly to support it; whilst the Tories, unwilling to have it considered as a reflection on *their* administration, were still more vehement in their approbation of it, which they carried to such a height, that they made a collection of fifty guineas in the boxes, during the performance, and presented them to Mr. Booth; with this compliment, "That it was a slight acknowledgement for his honest opposition to a perpetual dictator, and his dying so bravely in the cause of liberty." He also got a present of an equal sum from the managers, in consideration of the great success of the play, which they attributed, in a great measure, to his extraordinary merit; and certain it is, that no one since has ever equalled, or even nearly approached his excellence in that character. Nor were these the only advantages he reaped from his success in this part; for Lord Bolingbroke soon after procured a special licence from Queen Anne, recalling all the former ones, and nominating Mr. Booth as joint manager with Wilkes, Cibber and Dogget, the last of whom took it so much amiss, that he withdrew from any further share in the management.

When Booth thus obtained a share in the management, he was in the thirty-third year of his age, and in the highest reputation as an actor; nor did his fame as a player sink by degrees, as sometimes has happened to those who have been most applauded: on the contrary, it continued to increase every day. The health of Booth, however, beginning to decline, he could not act so often as usual; and hence the public favour became more evident towards him, by the crowded audiences which his appearance drew, when the intervals of his distemper permitted him to tread the stage; but his constitution broke now very fast, and he was attacked with a complication of distempers, which carried him off, **May 10th 1733.** Such of our readers as wish to form a complete idea of Booth's abilities as an actor, we refer to Cibber's *Lives of the Poets*, and Cherwood's *History of the Stage*. His character, as a man, was adorned with many valuable traits.



BORGIA, (CÆSAR,) natural son of Pope Alexander VI. was a brave general, but a most abandoned villain. What year he was born in, we do not find; but he was at his studies at Pisa, in 1492, when his father was elected Pope. As soon as he received this intelligence, he banished all thoughts of a private station in life, and hastened to Rome, full of the most extravagant and ambitious views. Alexander received him with coolness, which, whether it was real or affected, it is not easy to determine. Cæsar, however, took it to be real, and being greatly disgusted, complained to his mother Vanozza, who dissuaded him from being discouraged at his reception, as she, who knew the mind of his Holiness better than any other person, was satisfied that he had some secret reasons for acting in that manner. The Pope in the mean time, that he might not seem altogether to forget him, conferred upon him the archbishopric of Valenza, a benefice which

he himself had enjoyed in his younger days. This preferment was by no means acceptable to Cæsar, as he found that his father was determined to bestow the best of his secular dignities on his eldest son Francis, who was, at that time, made Duke of Gandia, by Ferdinand, king of Castile and Arragon.

Alexander VI. had five children by his mistress Vanozza, of whom were Francis and Cæsar whom we have already mentioned, two other sons and one daughter. Francis was a man of probity, and in every respect, directly the reverse of his brother; but Cæsar seems to have possessed superior abilities. The former, however, was the mother's favourite, as his temper and principles were more conformable to her own; for which reason, when Alexander was undetermined, on which of these brothers he should bestow the cardinal's cap, Vanozza declared herself in favour of Cæsar, who was, accordingly, advanced to that dignity, in the second year of Alexander's pontificate. From henceforward, he acted in concert with his father, and was a great instrument in executing all the schemes of that wicked Pope. In order to promote his power, there was no crime, however, enormous, which he would not perpetrate. He constantly kept swarms of assassins in pay, at Rome, for removing all those who were obnoxious to him, or who stood in the way of his aggrandizement; and at last, became so depraved, that, forgetting the ties of fraternal affection, he resolved to have his brother dispatched, because he obstructed several of his projects. He, therefore, in the year 1497, caused him to be murdered, and thrown into the Tiber, where his body was found some days after, extremely mangled. The Pope was greatly affected, and caused strict enquiry to be made after the murderers; upon which Vanozza, who was justly suspected of having been privy to the affair, used all the arguments she could to dissuade him from searching any further. Some say, that she even went so far as to assure his holiness, that if

He did not desist, the same person, who took away his son's life, would not spare his own.

Cæsar, who now succeeded to his brother's fortunes and honours, began to be tired of ecclesiastical matters, and, therefore, threw up his cardinalate, that he might have the greater scope for practising the excesses, to which his natural ambition and cruelty prompted him. He was soon after this, made duke of Valentinois, by Lewis XII. of France, with whom he entered into a league for the conquest of the Milanese. From this time, he experienced various turns of fortune, being sometimes very prosperous, sometimes the reverse. He narrowly escaped dying by poison, in 1503; for having concerted with his father a design of poisoning nine newly created cardinals at once for the sake of possessing their effects, the poisoned wine, destined for the purpose, was, by mistake, drank by themselves. The Pope died of it; but Cæsar, by the vigour of his youth, and the force of antidotes, recovered after many struggles. But he only recovered to outlive his fortune and grandeur, to see himself depressed, and his enemies exalted; for he was soon after divested of all his acquisitions, and sent a prisoner to Spain, in order to free Italy from an incendiary, and the Italian princes from those dangers which the turbulent spirit of Cæsar, made them fear, even though he was unarmed. He escaped, however, and got safe to Navarre to King John, his brother-in-law, who was then at war with his subjects. Cæsar served as a volunteer, and was killed in 1507.

That infamous politician Machiavel, in his celebrated book entitled "The Prince," proposes this villain as a pattern to all princes, who would act the part of wise and politic tyrants.



BORRI, (JOSEPH FRANCIS) a famous chemist, quack and heretic, was a Milanese, and born in the beginning of the seventeenth century. He finished

his studies at Rome, where the Jesuits admired him, as a prodigy for his parts and memory. He applied himself to chemistry, and made some discoveries; but plunging into extravagant debaucheries, was obliged to take refuge in a church. This was in 1654.

A little time after, he set up for a very religious man, and pretended to inspiration. He engaged his deluded followers in vows of poverty, while he had the address to make them give all their money up to himself. That mankind should upwards of a century ago, when reason and philosophy had made less progress in the world than at present, have thus been duped by a designing impostor, need not so much excite our wonder, as a circumstance of a similar nature, which happened some years ago at Morris-Town, New-Jersey, where a crafty schoolmaster, after having imposed upon his followers, by an appearance of extraordinary sanctity, coaxed them out of their ready money, to answer some pretended purpose of religion, and afterwards prudently decamped, leaving his wise followers to regret their credulity. But to return, Borri's object by this scheme, was to bring about a revolution in Milan, and get the power in his own hands; some of his disciples, however, being apprehended, he fled to Strasburgh, and from thence to Amsterdam, where he made a great noise. Here he appeared in a state-ly equipage, and assumed the title of excellency; people flocked to him as the physician, who could cure all diseases. But at last his reputation began to fail, either because his miracles no longer found any credit, or because his faith could work no more miracles. In short, he broke; and fled in the night from Amsterdam, with many jewels and sums of money, which he had pilfered, to Hamburgh, where Queen Christina of Sweden was at that time. Here he put himself under her protection, and persuaded her to venture a great deal of money, in order to find out the philosopher's stone, which, as the reader will easily imagine came to nothing. Afterwards he went to

Copenhagen, and incited his Danish majesty to search for the same secret, by which means he obtained that prince's favour, so far as to become very odious to all the great persons in the kingdom.

Immediately after the death of the king, whom he had led into great expences to no purpose, he fled to Turkey, but was apprehended on the frontiers, and sent to Rome, where he was sentenced to perpetual confinement in the prison of the Inquisition. In 1672, he abjured his errors, and was some time after allowed to attend the Duke d'Estree, whom the physicians had given over, and the unexpected cure he wrought upon him, astonished all good Catholics, that so great a miracle should have been performed by an arch-heretic. It is said also, that the queen of Sweden sent for him sometimes, but that after the death of that princess, no one was permitted to speak to him without special leave from the Pope. He died in 1695, aged 79.

With respect to the character of Borri, it must certainly be confessed, that he was a man of parts, tolerably skilled in chemical preparations, and acquainted with some method of imitating pearls or jewels; he had, likewise, some little smattering of medicine, but with all these qualifications he was, undoubtedly, a quack, and an artful impostor, who practised upon the credulity of merchants, as well as princes, whom he deluded out of great sums of money, under pretence of discovering the philosopher's stone, and other secrets of mighty importance, and who, the better to carry on his schemes of knavery, had assumed the mask of religion.



BORROMEO, (CHARLES) Cardinal and Archbishop of Milan; a personage of great note in the Roman calender, and whose sincere piety, simplicity of manners and zeal for reformation, render him a character equally interesting and instructive to the mem-

bers of any church, was born at the castle of Arona in the Milanese, in 1538. His father, who was not only a man of illustrious birth, but of exemplary piety, gave him an education suitable to the great prospects of promotion, which his family connections presented; and the youth, very early, displayed a strong attachment to literary studies. While very young, Julius Cæsar Borromeo resigned an abbacy to him of a considerable revenue, which was considered as an hereditary inheritance of the family. Charles accepted of it, but wholly applied the revenue in charity to the poor, nor would he afterwards accept of any benefice except he should be at liberty to appropriate the income to public uses.

His maternal uncle Pius IV. being promoted to the pontificate in 1560, invited him to Rome, made him archbishop of Milan, and introduced him to the sacred college. In obedience to his uncle, he lived in great magnificence and splendour, yet retained his own temperance and humility. To render even his amusements useful, he established an academy of learned ecclesiastics and laics, who were employed in some exercise, tending to inspire a love of virtue. Each of them was to write upon some subject, and to communicate, in frequent conferences, the fruits of their studies. About this time, he also formed a design of founding a college, at Pavia, which should be both a school of science, and an asylum from vice. He accordingly raised a large edifice upon ground, which belonged to the family of Borromeo in that city: and obtained from the pope several benefices, which he attached to his building, and provided with all things necessary out of his own revenue.

Upon the death of his uncle, in 1566, Borromeo gave himself up entirely to the reformation of his diocese, where the most flagitious irregularities were openly practised. He began by making pastoral visits in his metropolis, where the canons were not distinguished by the purity of their manners. He restored

decency to divine service. He cleared the cathedral of many pompous tombs, banners, arms and other trophies, with which the vanity of man had disfigured the house of God: and in this, he spared not the monuments of his nearest relations. His pastoral care extended to the collegiate churches, the societies of penitents, and the monasteries, which abounded with irregularities that required correction. As the great abuses, which had overrun the church, arose principally from the gross ignorance of the clergy, he established seminaries, for the education of youth intended for holy orders. In his endeavours to bring about a reformation of abuses, he met much opposition; but he prevailed against every obstacle, by an inflexible constancy, tempered with great sweetness of manners. His zeal, however, whilst it was the admiration of all good men, was obnoxious to the hypocritical and wicked. The order of the Humiliati, whom he wished to reform, were particularly irritated, and excited against him a detestable member of their society, named Farina, who fired a musket at him, while he was at evening prayers with his servants. The ball grazed his skin; but the Cardinal, with the magnanimity which the Christian religion inculcates, forgave the assassin himself, and solicited his pardon. The Pope, however, was inflexible: the wretched monk was executed, and the order suppressed. This execrable attempt, with the opposition he met with in other instances, was far from lessening the ardour of the indefatigable Cardinal, who visited the deserted extremities of his diocese, abolished the excesses of the Carnival, preached the gospel to his people, and constantly shone, in the venerable and endearing character of pastor and of father.

In 1576, when the plague swept away incredible numbers of the inhabitants of Milan, the behaviour of Borromeo was truly christian and heroic; he encouraged his clergy to administer consolation to the diseased and dying; whilst he himself was assiduous in

the same benevolent offices. He even sold all his furniture, that he might administer, not only spiritual consolation, but medicine and nutriment to the unhappy sufferers. If he thought that the Deity was to be appeased by processions, in which he himself assisted, with naked feet and a halter round his neck, let not the Protestant smile at the superstition. His piety and humanity were his own; his superstition, that of the age in which he lived.

This great and good man, died in the year 1584, in the 47th year of his age, with that sanctity which had adorned his life, having done more real good to mankind in that short time, than most of those whose years have approached to near a century. His literary character is the least estimable part of this excellent man; yet his writings equally display the fervour of his piety and the sincerity of his zeal. They consist of five volumes folio, on theological and moral subjects, printed at Milan, in 1747. The clergy of France, sometime after his death, caused to be printed and distributed, at their own expence, the instructions which he drew up for the use of confessors.

He was lamented by the whole province, with marks of unfeigned sorrow, and canonized on the 1st Nov. 1610. Many churches and chapels have since been erected to his honour, and several religious societies instituted under his tutelar protection.



BOSCAWEN, (EDWARD) a celebrated British admiral, was the second son of Hugh, late Lord Viscount Falmouth. Having early entered the navy, he was, in 1740, captain of the Shoreham, and behaved with great intrepidity as a volunteer, under admiral Vernon, at the taking of Porto Bello. At the siege of Carthage, in the year 1741, he had the command of a party of seamen, who resolutely attacked and took a battery of fifteen twenty-four pounders, though exposed to the fire of another fort of five guns.

In 1744, he was made captain of the Dreadnought, of sixty guns; and soon after took the Medea, being the first king's ship taken in that war. May 3d 1747, he signalized himself under admirals Anson and Warren, in an engagement with the French fleet off Cape Finisterre, and was wounded in the shoulder by a musket ball; the whole ten French ships of war were taken. On the 15th July, he was made rear admiral of the blue, and commander in chief of the land and sea forces employed on an expedition to the East-Indies; and, on the 4th November, sailed from St. Helens, with six ships of the line, five frigates, and 2000 soldiers. On the 29th July 1748, he arrived at St. David's, and soon after laid siege to Pondicherry; but the men becoming sickly, and the Monsoons being expected, the siege was raised, when, in his retreat he shewed himself to be no less expert as a general, than as an admiral. Soon after he had the news of the peace, and Madrass was delivered to him by the French. In April 1750, he arrived at St. Helen's in the Exter, and found that, in his absence, he had been appointed rear admiral of the White, and was next year made one of the lords commissioners of the admiralty. In February 1755 he was appointed vice-admiral of the Blue. On the 19th April he took the Alcide and Leys, men of war of sixty-four guns each. In 1758, he was appointed admiral of the Blue, and commander in chief of the expedition to Cape Breton; when, in conjunction with general Amherst, and a body of troops from New-England, the important fortress of Louisburgh, and the whole island of Cape Breton were taken. In 1759, being appointed to the command in the Mediterranean, he arrived at Gibraltar, where hearing that the Toulon fleet had passed the Straits to join that of the Brest, he got under sail, and on the 18th August, engaged the enemy. His ship the Namur, of 90 guns, losing her main mast, he shifted his flag to the Newark, and, after a severe engagement, took three large ships, and burnt

two in Lagos bay; and on Sep. 15th following, arrived at Spithead with his prizes and 2000 prisoners.

On Dec. 8th, 1760, he was appointed general of the marines, with a salary of 13,320 dollars per annum; and was also sworn of his majesty's privy council. On January 10th, 1761, he died at his seat, at Hatchland Park, near Guilford.



BOSTON, (THOMAS) a learned and pious divine, was born at Dunse, in the South of Scotland, March 16th 1676. At that time, the established religion, in that country, was the episcopalian; but the worship, in general, was that of the presbyterians. The father of Mr. Boston was, in sentiment, a presbyterian; but did not approve of some things done by those people, particularly their taking up arms in 1679, after the death of the archbishop of St. Andrew's. It was, therefore, his practice to go to the established church, and take his son along with him, till the year 1697, when King James having published his declaration for liberty of conscience, they went to the presbyterian meeting. Mr. Boston, though then no more than eleven years of age, had, nevertheless, made such progress in Latin, that he read over several of the classics; and, in 1688, the memorable year of the British Revolution, his father sent him to the grammar school at Roxburgh. In 1690, the presbyterian profession having been established by law, in Scotland, several things pointed out the propriety of Mr. Boston's dedicating himself to the gospel ministry. In particular, the ministers of that persuasion, were then but few, as they had been the objects of persecution for the twenty-eight years immediately preceding; and such of the episcopalian clergy as remained in their churches, were not much esteemed by the people, except in the northern counties, where that party still continued to be most prevalent. To this may be added, that Mr. Boston, though, at that

time, no more than fourteen years of age, had acquired a great knowledge of Greek and Latin, and was beginning the study of logic. In 1693, he was sent to the university of Edinburgh, where he applied himself to divinity under Mr. Campbell, a gentleman who had suffered much during the troubles of the presbyterians; and who, after the revolution, educated more young ministers, than any one man, in Scotland, had ever done before. Under this instructor, Mr. Boston made such progress, that, in the year 1697, when he was scarcely twenty years of age, he was licensed to preach by the presbytery of Roxburgh; and, for some time, assisted in vacant churches. Having contracted a friendship with several worthy persons in the counties of Perth and Sterling, he went thither and preached upwards of twelve months to crowded congregations, who had not yet procured ministers. He might there have had his choice of several parishes; but as many of the principal people were episcopalians, he did not choose to settle where there was likely to be a contention. He, accordingly, returned to the place of his nativity and was ordained minister of Simpron, a small village near the borders of England; from which time, he solely devoted himself to the various duties of his office, in the discharge of which, no man could have been more assiduous. In 1705, he was removed to the parish church of Ettrick, where he continued in the course of his ministry till May 20th 1732, when he left this world for a better, in the fifty-seventh year of his age.

He wrote many books on divinity, which still continue to be extremely popular; being, according to the strict Calvinistic principles of the Church of Scotland, perfectly orthodox. Amongst these, his "Illustration of the Assembly's Catechism," his treatise "On the Covenant," his "Crook in the Lot," and his "Human Nature in its Fourfold State," have gone through a vast number of editions. This last is considered, by

many, as one of the best systems of practical Divinity ever yet written; for, as the pious Mr. Hervey, a late faithful minister of the church of England says, "it contains what man was, when he came from the hands of his maker, what he hath made himself by sin, what he may be by sovereign grace, and then what he will be in glory." Mr. Boston, likewise, published a learned treatise on the Hebrew punctuation, written in Latin, which has been much esteemed in Great Britain, and in the other countries of Europe, for its ingenuity.



BOSWELL, (JAMES) Son of Alexander, an eminent Judge in the Supreme courts of Session and judiciary in Scotland, by the title of Lord Auchinleck, was born at Edinburgh, 29th Oct. 1740, and there, after having received a necessary education, he commenced the study of the civil law, and went for one winter to continue it, at the university of Glasgow, where he, likewise, attended the lectures of the celebrated Dr. Adam Smith, on moral philosophy and rhetoric.

He visited London, for the first time, in 1760, when he acquired an enthusiastic notion of the felicity of a London life, which, indeed, always predominated with him, as he was, seldom happy when out of it. He, for some time, resided at the house of the late Earl of Eglinton, where he was introduced into the circles of the great, the learned and the gay.

His earnest wish was to procure a commission in the guards; but, at his father's request, he returned to Edinburgh, where he again betook himself to the study of law, and, by his agreeable manners, recommended himself to the notice of the most distinguished literary characters in that metropolis. In the year 1762, he again visited London, and became desirous as formerly of obtaining a commission in the guards, but his father promised him, on condition of relin-

quishing this, and studying civil law for one year at Utrecht, that he should afterwards be indulged to travel on the continent. In 1763, he obtained the acquaintance of Dr. Samuel Johnson, and this incident gave a new turn to his pursuits, and directed his mind into a peculiar channel, from which the public have reaped no little amusement and some instruction.

He afterwards went to Utrecht, where having studied, as long as was recommended by his father, he accompanied the Earl Marischal, of Scotland, into Germany and passed some time at many of the courts. He afterwards visited France and Italy, where he kept company for some time with Lord Mount Stuart. But the most remarkable part of his travels was that through Corsica, where he became acquainted with the celebrated general Paoli. In 1766 he returned to Scotland and was admitted an advocate before the court of session, where he practised for some years successfully. In 1768, he published "An account of Corsica, with the Journal of a Tour through that Island, and Memoirs of Pascal Paoli;" a work highly amusing and well received by the public. It was translated into Dutch, German, Italian, and French. In 1769, he was married, and in 1782, succeeded by the death of his father, to the estate of Auchinleck. In 1785, some months after Dr. Johnson's death, he published a "Journal of a Tour to the Hebrides, with Samuel Johnson, L. L. D." a work of such peculiar texture, as to catch the public attention, in no common manner.

Determined to try his fate as a lawyer in England, he was called to the bar in Hilary term, 1786, and the following winter he removed his family to London. His success at the English bar was, however, very inconsiderable. In 1789, his wife died, leaving him two sons and three daughters. In 1791, he published what he called his *magnum opus* "The Life of Dr. Samuel Johnson," in 2 vol.'s quarto; which, being a

work of great entertainment, had a very rapid sale. About the close of the year 1794, he visited Auchinleck, and soon after his return, was seized with a disorder, of which he died, 19th June 1795.

Mr. Boswell was a most pleasant companion and of an affectionate and friendly disposition, but particularly, in his latter days, he betrayed a vanity, which seemed to predominate. In all his writings, this foible is distinguishable; but he could least conceal it, after the various compliments paid to him in consequence of the publication of Dr. Johnson's life.



BOULANGER, (NICHOLAS ANTHONY) a very singular Frenchman, was born at Paris, in 1722, and died there in 1759, aged only thirty seven. He was educated at the college of Beauvais, which he is said to have come out of, as ignorant as when he entered it; but struggling hard against his unaptness to learn, he at length overcame it. At seventeen, he began to study mathematics and architecture; and, in three or four years, made such a progress, as to be useful to the Baron of Thiers, whom he accompanied to the army, in quality of engineer. He was, afterwards, appointed supervisor of the highways and bridges, and in that capacity, executed several public works in different parts of the kingdom. Whilst, in consequence of this employment, he was engaged in cutting through mountains, conducting, and changing the course of rivers, and in breaking up and turning over the strata of the earth, he saw a multitude of different substances, which, he thought, evinced the great antiquity of it, and a long series of revolutions, which it must have undergone. From the revolutions of the globe, he passed to the changes, which must have happened, in the manners of men, in societies, in government, and in religion; from all which he was led to form various conjectures, which brought him, at last, as he terms it, to "think philosophically," that

is, to discard those opinions, which he himself had, in common, with the enlightened part of the community, formerly entertained upon the most important subjects, and, in their stead, to substitute others which he deemed *more agreeable to reason*; or, in other words, which might better accord with the wild and incoherent dreams of his own imagination. That he might be better satisfied with respect to the notions, which he had now begun to entertain, he wanted to know, what had been said upon these particulars in the earliest ages: and, that he might be informed from the fountain head, he learned first the Latin and then the Greek language. Not yet content, he plunged, into Hebrew and the other oriental languages, and acquired so immense an erudition, that, if he had lived, he would have been one of the most learned men in Europe; but death, as we have before observed, prematurely took him off. His works are: 1. "A Treatise on Oriental Despotism," 2 vol.'s 12mo; a work which, if we consider the nature of the French government, at the time it was published, must certainly be allowed to have been a very bold and hazardous undertaking. 2. "Antiquity Displayed;" which is not only more bold, but likewise, more licentious than the preceding. 3. "Christianity Unmasked." Such readers as can be satisfied with bold assertions, vague declamation and scurrilous language, may, very probably, find much gratification, in the perusal of this last publication, and will, no doubt, hail the author as one of the benefactors of the human species; but he, who before he relinquish the faith of his forefathers, must be drawn over by the superior force of cool and deliberate argument, may peruse these pages, without reaping any other knowledge than a thorough conviction on his own mind, that the man, who has been so unfortunate as to substitute the writings of Boulanger, in the place of his bible, is in a poor way of amending his morals, curbing his passions, or making himself

or his neighbours, more happy even in this life, independent of any prospect of futurity. He likewise furnished to the *Encyclopedié* the articles *Deluge*, *Corvée* and *Société*, and left behind him in MS. a dictionary, which may be regarded as a concordance in ancient and modern language.—As a man, he is said to have been of a sweet, calm, and engaging temper; which, however, it is very difficult to reconcile, with the dark, impetuous, ardent spirit, that appears to have actuated him as a writer.



BOUVART, (MICHAEL PHILIP) Doctor Regent of the faculty of Paris, and associate veteran of the academy of sciences, was born 11th Jan. 1721, at Chartres, in France, where his family had, for many generations, practised physic, with reputation.

M. Bouvart prepared himself to practise, in his native town, the profession of his ancestors, and, being entrusted with the care of a small hospital, began to instruct himself in the principles of medicine, with the greatest advantage, as the number of patients, whom he attended being few, gave him an opportunity of making accurate observations, on the symptoms of diseases, and the effects of remedies, and taught him to lay up a solid and certain basis of general results, which might form his experience and direct his future practice. After having continued at this hospital long enough to lay a good foundation for his future utility, he removed to Paris, where, in 1743, he was appointed professor to the royal college.

A two fold prospect seemed now to open to the choice of M. Bouvart, that of the sciences and that of physic. In pursuing the study of the former, he might have expected a more speedy advancement in reputation, and a more peaceable life; while the gloomy scenes of misery and disease would not have embittered his days; but, as he used to express himself, “ though in his youthful days, he had been de-

sirous of reputation, yet he was quickly undeceived and became only ambitious of the glory of being useful to his fellow creatures."

But in abandoning the cultivation of the sciences, he renounced those advantages, which his merit had procured him, by resigning his chair in the royal college. He was soon satisfied, however, that he had acted wisely in relinquishing every pursuit, which might impede his success in that profession for which he conceived himself most eminently qualified; as his industry was, in a short time, followed by so great success, that his practice became fully as extensive, as that of any of his cotemporaries in Paris.

It may easily be conceived, that in a great city like Paris, a physician of established reputation, will find it necessary to devote his whole time to his practice, and of course, will have little leisure to write books; those, therefore, of M. Bouvart were few in number.

We only find one memoir of M. Bouvart in the collection of the academy of sciences. Mr. Tennent having observed some analogy between the effects of the bite of the rattle snake, and the symptoms of pleurisy, had thought of employing, in this disease, the polygala of Virginia, known by the Indians as a specific against the bite of that serpent. The experiment was very successfully tried in America. M. Bouvart repeated it in France; and making some changes in the method of administering the remedy, he succeeded so far as to render the use of it more certain in its effects; and it may be mentioned, that he found this root no less successful in dropsy. The only other works, which he published separately, are upon polemical subjects, the success of which is but transient, and a durable reputation resulting from them, but very rare.

A physician being sent to Paris as an inoculator, soon excited, in that city, considerable confidence. Amongst physicians, however, there were many op-

ponents to the practice of inoculation, amongst whom we are sorry to enumerate M. Bouvart. It is distressing to find some men, respectable for their genius and learning, constantly in the number of those, who are inimical to great and useful discoveries; but it is much to be regretted, that this has been too frequently the case in ever age and country. M. Bouvart was witness of the successful progress, which the practice of inoculation was making in France and different countries of Europe, and saw both the beginning and termination of the disputes on the subject, without changing his opinion; but convinced, at last, of the absurdity of endeavouring to gain proselytes to his ideas, he ceased to oppose the stream, and embraced the last consolation of those, who have vainly combatted against ingenious and useful novelties, the hope of seeing them pass out of fashion.

M. Bouvart possessed an advantage not always accompanying a very extensive knowledge, or reputation of professional character, that of having an abundance of ready wit. He always expressed himself with an accuteness of thought, which the coldness of his tone, and the smoothness of his voice, rendered more striking. Independent in fortune, he neither flattered his superiors, nor feared the vengeance of his enemies. He was scrupulously attentive to his patients, but without the least tincture of complaisance; his thoughts being much more directed to the safety of the sufferers, than to the administering of consolation. The character and disposition of M. Bouvart rendered him a physician peculiarly adapted to the treatment of desperate diseases, where the patient is submissive, the friends less fond of reasoning, the administration of remedies less certain, and the termination more rapid. In chronic cases, the patience of M. Bouvart, or that of the sufferer, seldom lasted long enough for him to be able to discover the success of his treatment. When, in consultation with his brethren of the faculty, he was too much oc-

cupied in conversation with his patient, to learn the sentiments of those with whom he consulted. He supported his opinions with all the authority of sound reason, and he too frequently forgot that reason never possesses more influence, than when it is offered, not as a law, which must be obeyed, but as an opinion, which merits a candid examination.

An immense practice and a wealthy marriage, had procured him a considerable fortune, the use of which he did not confine to acts of ostentation and prodigality, but to the diffusion of comfort and relief to the indigent and distressed. In the mean time he was very severe on the avarice of the rich; one of this description, sent by a valet de chambre, a very small and shabby fee for a long attendance: M. Bouvart returned it, saying, "tell your master, that I prescribe medicines to the poor gratis." If he were thus severe to his avaricious patients, to others of a different description, he knew how to be profusely generous. A banker in Paris, after experiencing some considerable losses, was at the point of stopping payment, and the violent disappointment which it occasioned, affected his health. At the first glance, M. Bouvart suspected the cause of his indisposition, and though he could not force the secret from the banker, yet he learned from his wife, that to give satisfaction to his creditors, he was in need of about 4000 dollars, which he could not procure from any of his friends. M. Bouvart heard this without speaking a word, quitted the house, and immediately returning brought with him the sum, and thus wrought an instantaneous cure on his patient.

A very few hours of sleep, and an hour for each meal, were all that M. Bouvart allowed to the intermission of his labours, and this manner of living he continued, till he was near seventy years old, when he first began to perceive his faculties weaken and himself growing daily more feeble. His infirmities gaining ground, were accompanied with some

diseases; for which his friends proposed remedies; he, however, refused them, saying, "I have loved life, only that I might be able to make myself useful to others; the remedies which my broken constitution has not power to assist, would harrass the short remains of my existence, and only prolong it to my sorrow." A fever of a short duration terminated his life, on the 19th Jan. 1787.



BOULTER, (DR. HUGH) was born in or near London, of reputable parents. He was educated at Merchant-taylor's school; and, before the revolution, he was chosen a demy of Magdalen college, Oxford, at the same election with Mr. Addison and Dr. Wilcox, which, from the merit and learning of the persons elected, was commonly called the *Golden election*. He afterwards became fellow of the same college, in which station he continued till the year 1700, when he was promoted to the parsonage of St. Olave, in Southwark, and the arch-deaconry of Surry. There he continued, very faithfully discharging every part of his pastoral office, till the year 1719, when he attended George I. as his chaplain, to Hanover; and was, at the same time, employed to teach prince Frederic the English language. Here, by his good conduct, he so ingratiated himself with the king, that, upon his return, he promoted him to the bishopric of Bristol.

As he was visiting his diocese, five years afterwards, he received a letter from the Secretary of State, acquainting him, that his majesty had nominated him to the archbishopric of Armagh and primacy of Ireland. This honour he would have gladly declined; and desired the secretary to use his good offices with his majesty to excuse him from accepting it. Ireland, at this juncture, happened to be in a state of great distraction, and the ministry thought the bishop would greatly contribute to restore tranquillity, by his talents,

judgment and moderation. The king, therefore, laid his absolute commands upon him; to which he submitted, but with some reluctance. As soon as he had taken possession of the primacy, he began to consider that country, in which providence had cast his lot, as his own; and to promote its true interest with the greatest zeal and assiduity. He, accordingly, in innumerable instances, exerted himself in the noblest acts of beneficence and public spirit. In seasons of the greatest scarcity, he was more than once instrumental in preventing a famine, which threatened that nation. On one of these occasions, he distributed vast quantities of corn throughout the kingdom, for which the house of commons past a vote of public thanks: and, at another time, 2,500 persons were fed twice every day at the poor house, in Dublin, chiefly at the primate's expence. When schemes were proposed for the advantage of the country, he encouraged and promoted them not only with his counsel, but his purse. He had a great compassion for the poor clergy of his diocese, who were disabled from giving their children a proper education; and he maintained several of the children of such, in the university. He erected four houses, at Drogheda, for the reception of clergymen's widows, and purchased an estate for the endowment of them. His charities for augmenting small livings, and buying glebes, amounted to upwards of 133,200 dollars, besides what he devised by will for the like purposes, in England. In short, the instances he gave of his generosity and benevolence of heart, his virtue, his piety and his wisdom, are almost innumerable; and the history of his life is his noblest panegyric.

This excellent prelate had gone to London, on a visit, in June 1742, where he died soon after. He was buried in Westminster abbey, where a beautiful monument of finely polished marble is erected to his memory.

BOWDOIN, (JAMES) was born in **Boston, Massachusetts, August 18th 1727.** The father and ancestors of this great man were natives of France, and had an handsome paternal estate, in the neighbourhood of Rochelle. The family being protestant, they took refuge in Ireland; after the revocation of the edict of Nantz, by Louis XIV. in the year 1686, being, at that time, obliged to abandon their native country and their property, on account of their religion. They did not, however, approve of their situation, in Ireland, and shortly after embarked for New-England, and landed at Falmouth, now Portland, in Casco bay, in the year 1688. Here they continued for some time, and from thence, they moved to Boston. It is very remarkable, that the then inhabitants of Casco bay were all cut off by the Indians, and the settlements burnt, the day succeeding the removal of this family in 1690.

A situation more pitiable and distressing than that of this family, can scarcely be conceived; especially, when we are told, that the small sum of property collected in the confused moments of an unexpected persecution, was then exhausted. But these difficulties, insurmountable as they may appear, were nevertheless overcome by an animated industry. The father of the late Mr. Bowdoin, came into this country a young man, a stranger, without friends; yet by diligence and exertions scarcely to be paralleled; he, from small beginnings, established himself into extensive business. By a successful series of honourable commerce, he became an eminent merchant, and amassed a large fortune, with an unsullied reputation.

His son James, the subject of this memoir, gave early proofs of genius, and was distinguished when a youth, by his steadiness, ingenuity and good behaviour. The same character marked him through the progress of his education, from the school, to the completion of his studies, at the university of Cambridge, Massachusetts, where he took the degree of bachelor of arts, at the commencement in 1745.

During his residence at that seminary, a close application to study added to a lively and penetrating genius, distinguished him from most of his fellow students, whilst modesty, politeness, and philanthropy, excited expectations the most flattering as to his future eminence.

His father dying in the year 1747, he came to the possession of an ample fortune, at the age of twenty-one years; a situation too dazzling for most young men, and, in which, few at that age, would have conducted themselves with propriety. It is to be remarked, however, that he had, hitherto, been an absolute stranger to those sallies of youth, which, though common to most men, are seldom entered upon, without opening a door to moral depravity, and now that he was left to himself, he at once adopted that system of life, which was most rational, pleasing, and beneficial. He married at twenty-two, a daughter of John Erving, Esq. and entered upon a course of study and elegant relaxation, uniting *utile dulci*, to which he undeviatingly adhered through life.

His fellow citizens did not long view with indifference, his talents and qualifications. In the year 1753, the suffrages of the inhabitants of Boston, made Mr. Bowdoin their representative, and introduced him to the general court, where his learning, politeness and eloquence soon rendered him conspicuous. He continued in the house of representatives, until the year 1756, when he was chosen into the council. He there, in an able, masterly, uniform manner, advocated the cause of his country. In the disputes, which laid the foundation of our late revolution, his writings and services were eminently useful. Governors Bernard and Hutchinson, were constrained to confess, in their confidential letters to the British ministry, the weight of his opposition to their measures. In particular, governor Bernard, unwilling to be exposed to it, negatived him as a counsellor, in the year 1769. In 1770, the town of Boston again chose him a re-

presentative, and Mr. Hutchinson, who, in that year, succeeded to be governor, permitted him to take a seat at the council board, because, said he, in his official letters, "his opposition to our measures will be less injurious in the council, than in the house of representatives." In the year 1775, a year, the most critical and important to America, Mr. Bowdoin was chosen president of the council of Massachusetts, and he continued in that office, the greater part of the time, till the adoption of the state constitution in the year 1780. He was president of the convention, who formed it; and some of its principal beauties were the result of his knowledge of government.

In the years of 1785 and 1786, Mr. Bowdoin was chosen governor of the commonwealth. In this office, his wisdom, his firmness, and inflexible integrity, shone conspicuously. He came to the chair of government, at the most unfortunate period after the revolution. The people at large, had been infatuated with the sudden influx of foreign luxuries, after the peace, and had nearly exhausted the country of its specie, while the heavy taxes of the war yet burthened them. In this state of things, too many grew dissatisfied with the government, and were ready to destroy that constitution, which was the source of their freedom and happiness. It was truly a time to try men's integrity; especially with a chief magistrate, whose indispensable duty it became, to stand between the interests of the people and their passions, and, in a manner, to offer himself a voluntary sacrifice to the public good. Happy, indeed, was it for his country, that he had stability to resist the follies and vices of the times! As much reputation was derived to the government of Massachusetts from subduing this insurrection, as from any event in her political history. The American reader will easily perceive, that we allude to the insurrection, which was excited by Daniel Shays, and which was happily suppressed, with the loss of only a few individuals.

Governor Bowdoin was a learned and studious man. He consequently felt a warm solicitude for the interests of literature, and constantly exerted himself to promote them. The university of Cambridge, his *alma mater* always experienced his warm affection and generous support. He subscribed liberally for the restoration of its library, in the year 1764, when it was consumed by fire; and he presented its apparatus with an elegant and valuable orrery. He was chosen a fellow of the corporation in the year 1779; but the cares and weight of government, which he sustained, induced him, in the year 1785, to resign the office, nor could he be afterwards persuaded to resume it. He felt, however, to his last hours, an affectionate regard for the interests of the college; and bequeathed it by his will, four hundred pounds, New-England currency, (1333 Dollars) the interest of which is to be applied to the distribution of premiums amongst the students, for the encouragement of useful and polite literature.

The American Academy of Arts and Science, incorporated at Boston, May 4th 1780, at a time, when our country was in the deepest distress, and calculated to promote its reputation and interest, was formed under his auspices and influence, and was an object of his warm and steady attention. He was chosen first president, and continued in that office till his death. He was esteemed by its members as the pride and ornament of their institution. To this body governor Bowdoin bequeathed his valuable library consisting of upwards of twelve hundred volumes, upon every branch of science, and in almost every language, together with the sum of one hundred pounds (333 Dollars).

He was one of the founders of the Massachusetts bank, and was its president for several years.

The pursuits of learning and policy did not engross his whole attention, nor prevent him from attending to the calls of humanity; mankind are indebted to

to him for his exertions in establishing "The Humane Society of the Commonwealth of Massachusetts," which promises relief and additional security to the lives of unfortunate persons, especially seamen. Of this society, he was the able and benevolent president.

Perhaps governor Bowdoin's literary abilities and character were less known in his own country, than among foreigners; for he received many flattering distinctions from learned societies in Europe. In the year 1767, he was chosen a member of the society for the encouragement of arts, agriculture, and commerce, in Great Britain. In 1785, he was constituted doctor of laws, by the university of Edinburgh. He was also a member of the royal societies of London and Dublin. But his merit was not neglected at home. The university of Cambridge, his *alma mater*, and also that of Philadelphia, presented him with a diploma, announcing him to be doctor of laws.

It would be injustice to the memory of this good man, not to declare, that he was deeply convinced of the truth and excellence of Christianity, and that it had a constant effect, both upon his private and public life. Elevated as his situation was, he scrupled not to profess it, in the most public manner. He was an exemplary member of the church, in Brattle-street, Boston, for more than thirty years, and to the poor of that congregation, he, likewise, by his will, bequeathed a legacy.

He died at his mansion house, in Boston; on the 6th Nov. 1790, after a painful and distressing sickness of three months. He resigned his life in the full belief of the religion, which he had professed, was supported in his last moments, by its animating hopes; and submitted to his fate with a philosophical calmness and resignation.

As a man, a philosopher, a statesman, a scholar and a christain, he was a character, whose virtues were well worthy of imitation. His amiable and respect-

able widow and two children were left to survive him ; the eldest a daughter, named Elizabeth, the widow of the late Sir John Temple, consul general in America, from the court of great Britain : the younger, a son, James Bowdoin Esq. of Massachusetts.



BOYER, (**ABEL**) an eminent writer, was born at Castres, in France, in 1664. On the revocation of the edict of Nantz, he went to Geneva, then to Franeker, and finally to England, where he made so great proficiency in the English language, that he soon became an author of considerable note in it, being employed in several periodical and political productions. He, for many years, had the principal management of a Newspaper, called the "Post-boy." He, likewise, published a monthly work, entitled the "Political State of Great Britain." He wrote a life of Queen Anne, in folio, which is esteemed a very good chronicle of that period of the English history. But he is most famed for his excellent dictionary and grammar of the French language, which have been long esteemed the best of their kind. He also wrote, or rather translated from the French of M. Racine, the tragedy of Iphigenia, which he published, under the title of "The Victim." It was performed with great success, and affords a strong proof of the abilities of its author. Writing with any degree of correctness, even in prose, in a foreign language, is an excellence not often attained ; but to arrive to such perfection, as to be even tolerable in poetry, and especially in the drama, in which the diction and manner of expression require a peculiar dignity and force, and in a language so difficult to attain the perfect command of as the English, is what has been very seldom accomplished. He died in 1729.

BOYLE, (ROBERT) one of the greatest philosophers, as well as best of men, that any nation has produced, was the seventh son and the fourteenth child of Richard earl of Cork, and born at Lismore, in the province of Munster, Ireland, January 25th 1627. Having lost his mother, when he was only three years old, he was committed to the care of a country nurse, with instructions to bring him up as hardy as if he had been her own son; for his father, he tells us, "had a perfect aversion to the fondness of those parents, which made them breed their children so nice and tenderly, that a hot sun or a good shower of rain as much endangers them, as if they were made of butter, or of sugar." By this he gained a strong and vigorous constitution, which, however, he afterwards lost, by its being treated too tenderly. After having been instructed in the first rudiments of the English, French and Latin languages, by his father's chaplain, he was, in 1635, sent to England, to be educated at Eaton school, where he soon discovered a force of understanding, which promised great things, and a disposition to cultivate and improve it to the utmost. He continued there till the autumn of 1638, when he and his brother Francis were sent abroad, on their travels, to France and Geneva, under the care of Mr. Marcombes. Mr. Boyle, during his stay at Geneva, resumed his acquaintance with the mathematics, or at least with the elements of that science, of which he had before gained some knowledge.

Whilst he remained there, he made some excursions to visit the adjacent country of Savoy, and even proceeded as far as Grenoble, in Dauphine. He took a view also of those wild mountains, where Bruno, the first author of the Carthusian monks, lived in solitude, and where the first and chief of the Carthusian abbey is situated. Here Mr. Boyle relates, that his mind, which was naturally grave and serious, was seized with an oppressive melancholy, which occa-

sioned such hideous distracting doubts of some of the fundamentals of christianity, that though his looks did little betray his thoughts, nothing but the forbiddness of self-dispatch hindered his acting it. He laboured under this melancholy for many months; but, at last, getting out of it, he set about enquiring into the grounds and foundation of the christian religion, "that so," says he, "though he believed more than he could comprehend, he might not believe more than he could prove; and owe the steadfastness of his faith to so poor a cause as the ignorance of what might be objected against it." He became confirmed in the belief of christianity, and in a conviction of its truth; yet not so, he says, but that "the fleeting clouds of doubt and disbelief did never after cease now and then to darken the serenity of his quiet," which made him often say, that "injections of this nature was such a disease to his faith, as the tooth-ache is to the body."

In September 1641, he quitted Geneva and proceeded to Florence, where he spent the winter. Here he employed his spare hours, in reading the modern history, in Italian, and the works of the celebrated astronomer Galileo, who died in a village, near that city, during Mr. Boyle's residence in it. At Florence, he acquired the Italian language, which he understood perfectly; though he never spoke it so fluently as the French, of which, indeed, he was so great a master, that he frequently passed for a native of that country, during his travels. In March 1642, he proceeded to Rome, and surveyed the numerous curiosities of that city. In May following, we find him at Marseilles, where he received his father's letters informing him of the rebellion which had broken out in Ireland, and with how great difficulty he had procured the small sum, which he then remitted to them, in order to help them home. They never received this money, and were, in consequence, so much reduced, that when at Geneva, their tutor Marcombe was obliged to take up some jewels upon his own credit, which

were afterwards disposed of with as little loss as possible, and with the cash so raised, they continued their journey to England, where they arrived in 1644. On his arrival there, Mr. Boyle found his father dead, and, though the earl had made an ample provision for him, as well by leaving his manor of Stalbridge, in England, as other considerable estates in Ireland, yet from the distracted state of affairs, it was some time before he could receive any money.

In March 1646, he returned to his manor, where he resided till May 1650. During his residence there, he applied himself, with incredible industry to studies of various kinds. He omitted no opportunity of obtaining the acquaintance of persons eminent for parts and learning. He was also one of the first members of that small, but learned body of men, which, when all academic studies were interrupted by the civil wars, secreted themselves about the year 1645; and held private meetings, first at London, then at Oxford, for the sake of canvassing subjects of natural knowledge, upon that plan of experiment, which Lord Bacon had delineated. They styled themselves "The Philosophical College;" and, after the restoration of King Charles II. when they were distinguished openly and incorporated, they took the name of the "Royal Society."

In the summer of 1654, he put in execution a design he had formed, for some time, of residing at Oxford, which, indeed, was at that time, the only place he could have lived at in England, with much satisfaction; as, amidst the distractions of civil war, which generally prevailed in the kingdom, it alone seemed to be exempt from the din of arms, and became, on that account, the general resort of men of taste and learning. It was during his residence here, that he improved that admirable engine, the air-pump, and by numerous experiments, was enabled to discover several qualities of the air, so as to lay a foundation for a complete theory. He was not, however, satisfied

with this; but laboured incessantly in collecting and digesting, chiefly from his own experiments, the materials requisite for this purpose. He declared against the philosophy of Aristotle, as promising much, and performing little; and giving the inventions of men for indubitable proofs, instead of building upon observation and experiment. He was so zealous for this true mode of learning by experiment, that though the Cartesian philosophy then made great noise in the world, yet he would never be persuaded to read the works of Des Cartes, for fear he should be led away by plausible accounts of things founded on conjecture and merely hypothetical. But philosophy and enquiries into nature, though they engaged his attention deeply, did not occupy it entirely. He still continued to pursue critical and theological studies, and in these he had the assistance of some great men, particularly Dr. Thomas Pocock, Mr. Thomas Hyde, and Mr. Samuel Clark, all of great eminence for their skill in the oriental languages.

Upon the restoration of Charles II. Mr. Boyle was treated with great civility and respect by the king, as well as by the two great ministers, the lord treasurer Southampton, and the lord chancellor Clarendon. He was solicited by the latter to enter into holy orders, not only out of regard to him and his family, but chiefly with a view to serve the church itself; for on account of Mr. Boyle's distinguished learning and unblemished reputation, Lord Clarendon was induced to think, that any ecclesiastical preferments he might attain, would be so discharged, as to do honour to the clergy and service to the established communion. Mr. Boyle considered all this with due attention; but to balance these, he reflected, that, in the situation of life in which he was, whatever he wrote with respect to religion, would have so much the greater weight, as coming from a *layman*, since he well knew, that the irreligious fortified themselves, against all that the *clergy* could offer, by saying, that

it was their trade, and that they were paid for it. He considered, likewise, that in point of fortune and character, he needed no accessions; and, indeed, he never had any appetite for either. He chose, therefore, to pursue his philosophical studies, in such a manner as might be most effectual for the support of religion; and began to communicate to the world, the fruits of these studies.

The first part of these was printed at Oxford, in 1660, in octavo, under the title of, 1. "New experiments phisico-mechanical, touching the spring of the air and its effects." 2. "Seraphic love, or some motives and incentives to the love of God." 3. "Certain Physiological Essays and other Tracts," 4. "Sceptical Chemist," a very curious and excellent work, with the addition of "Divers experiments and notes about the producibleness of chemical principles."

In the year 1663, the royal society being incorporated, Mr. Boyle was appointed one of the council; and as he might be justly reckoned among the founders of that learned body, so he continued one of the most useful and industrious of its members, during the whole course of his life. During this year, he published, 1. "Considerations, touching the usefulness of experimental, and natural philosophy," 4to. 2. "Experiments and Considerations upon Colours;" in which work he shews great judgment, accuracy, and penetration; and may be said to have led the way to that mighty genius, the great Sir Isaac Newton, who has since set that point in the clearest and most convincing light. In this year, he likewise published "Considerations on the Style of the Holy Scriptures."

In 1664, he was elected into the company of the royal mines: and was all this year taken up, in the prosecution of various good designs, which probably was the reason, why he did not send abroad any treatises, either on religion or philosophy. The year following came forth his, "Occasional Reflections upon several Subjects;" whereto is prefixed a discourse

upon such kind of thoughts. This piece is addressed to Sophronia, under whose name he concealed that of his beloved sister, the viscountess of Ranelagh. The thoughts themselves are on a vast variety of subjects, written many years before; some, indeed, upon trivial occasions, but all with great accuracy of learning, much wit, more learning, and in a wonderful strain of moral and pious reflection. Yet this exposed him to the only severe censure that ever was passed upon him; and that too from no less a man than the celebrated Dean Swift, who, to ridicule these discourses, wrote "A pious meditation upon a broomstick, in the style of the honourable Mr. Boyle." But, as his relation, the late Lord Orrery has said, "To what a height must the spirit of sarcasm arise in an author, who could prevail on himself to ridicule so good a man as Mr. Boyle? The sword of wit, like the scythe of time, cuts down friend and foe, and attacks every object that lies in its way. But, sharp and irresistible as the edge of it may be, Mr. Boyle will always remain invulnerable."

His excellent character, in all respects, had procured him so much esteem and affection with the king, as well as with every body else, that his majesty, unsolicited, nominated him to the provostship of Eaton college, in August, 1665. This was thought the fittest employment for him in the kingdom; yet, after mature deliberation, though contrary to the advice of all his friends, he absolutely declined it. For this he had several reasons; he thought the duties of that employment might interfere with his studies: he was unwilling to quit that course of life, which, by experience, he found to be so suitable to his constitution and temper: and, above all, though no man was better qualified, he was unwilling to enter into holy orders, which he deemed indispensable, in case he should accept of the proposed appointment.

Were we to enumerate the various publications which issued from the pen of this extraordinary man, it

would extend this article far beyond our limits. We shall, therefore, only observe, that notwithstanding his bodily infirmities greatly increased, in consequence of his sedentary life and unceasing application to study, he still continued to enlighten the world with various works, all of which were calculated either to promote useful science, or to recommend and enforce the doctrines and practice of the Christian religion, which he ever considered as the sole and only source of human happiness.

About the entrance of the summer of 1691, he began to feel such an alteration in his health as induced him to think of settling his affairs; he, accordingly, on the 18th July, signed his last will. In October his distemper increased; and, on the last day of December, he departed this life, in the sixty-third year of his age. He was buried in St. Martin's church, Westminster, on the 7th January following. His funeral sermon was preached by Dr. Burnet, bishop of Salisbury from the following very apposite text, "For God giveth to a man that is good in his sight, wisdom, knowledge and joy." After explaining the meaning of the words, he applied the doctrine to the honourable person deceased, of whom, he tells us, he was the better able to give a character, from the many happy hours he had spent in conversation with him, in the course of 29 years. He gives a large account of Mr. Boyle's sincere and unaffected piety; and more especially of his zeal for the christian religion without having any narrow notions concerning it, or mistaking, as many do, a bigotted heat, in favour of a particular sect, for that zeal, which is an ornament of a true christian. He mentions, as a proof of this, his noble foundation for a course of eight annual lectures, to prove the truth of revealed religion against infidels, without descending to any controversies amongst christians, and to answer new difficulties, scruples, &c. the effects of which, have been so conspicuous in the many volumes of excellent discourses,

which have been published in consequence of that pious institution. He had been, for many years, a director of the East-India company, and very useful to that great body, especially in procuring their charter; and the only reward he expected for his labour, was the engaging the company to come to some resolution in favour of the propagation of the gospel, by means of their flourishing factories in that part of the world. As a proof of his own inclination to contribute, as far as possible, in that way, he was at the charge of the translation and impression of the New Testament in the Malayan tongue, which he caused to be distributed all over the East-Indies. He gave a noble reward to him who translated Grotius's incomparable book "of the truth of the christian religion" into Arabic; and was at the charge of a whole impression, which he took care should be dispersed in all the countries where that language was understood. He was resolved to have carried on the impression of the New Testament in the Turkish language, but the company thought it better that it should be done at their joint expence, and only suffered him to give a large share towards it. He was at the expence of 3,108 dollars in the edition of the Irish bible, and, likewise, contributed liberally to the impression of the Welch bible. He gave, during his life, 1,332 dollars, to advance the design of propagating the Christian religion in America; and as soon as he heard that the East-India company were entertaining propositions for the like design, in the east, he sent 444 dollars, for a beginning, as an example, but intended to carry it much farther when it should be set on foot to purpose.

In other respects, his charities were so bountiful, and extensive, that they amounted, as this prelate tells us, to upwards of 1000l. sterling, (4,440 dollars) per annum. But, as our limits will not allow us to follow the bishop in the copious and eloquent account he has given us of this great man's abilities, we shall content ourselves with adding the short eulogium of the cele-

brated Dr. Boerhaave, who, after having declared Lord Bacon to be the father of experimental philosophy, asserts, that "Mr. Boyle, the ornament of his age and country, succeeded to the genius and enquiries of the great chancellor Verulam. Which, (says he) of all Mr. Boyle's writings shall I recommend? All of them. To him we owe the secrets of fire, air, water, animals, vegetables, fossils, so that from his works may be deduced the whole system of natural knowledge."



BOYSE, (SAMUEL) a man remarkable for the fineness of his genius, the lowness of his manners, and the wretchedness of his life, was the son of a dissenting clergyman, in Dublin, and born in the year 1708. When he was but 18 years old, his father, who probably intended him for the ministry, sent him to the university of Glasgow, that he might finish his education. He had not been a year there, before he fell in love with a poor girl in that city, and was imprudent enough to interrupt his education by marrying her before he had entered into his 20th year. The natural extravagance of his temper soon exposed him to want; and his wife being also dissolute and vicious, contributed not a little to accelerate his ruin. His father supported him for some time; but this support ceasing, on the old gentleman's death, in the year 1728, he repaired to Edinburgh, where his poetical genius procured him many friends and some patrons. In 1731, he published a volume of poems, addressed to the countess of Eglinton, who was a patroness to men of wit, and much distinguished Mr. Boyse, while he resided in that country. He also wrote an elegy upon the death of lady Stormont, entitled "The tears of the muses," with which Lord Stormont was so much pleased, that he ordered Boyse a handsome present.

These publications were the means of recommending him to the notice of persons of high rank, who were desirous of promoting his interest. In particular, the Dutchess of Gordon was so solicitous to raise him above necessity, that she employed her interest in procuring the promise of a place for him. She gave him a letter, which he was next day to deliver to one of the commissioners of the customs at Edinburgh. It happened, that he was then some miles distant from the city; and the morning, on which he was to have rode to town, with her grace's letter of recommendation, proved to be rainy. This slender circumstance was enough to discourage Boyse, who never thought beyond the present moment; he declined going to town, on account of the rainy weather, and while he let slip the opportunity, the place was bestowed upon another.

Boyse, at last, having, by his imprudence, defeated all the kind intentions of his patrons towards him, fell into contempt and poverty, which obliged him to quit Edinburgh. He communicated his design of going to London to the Dutchess of Gordon, who, having still a very high opinion of his poetical abilities, gave him a letter of recommendation to Mr. Pope, and procured some others to people of the first rank in England. Upon his arrival in London, he went to Twickenham, in order, to deliver the Dutchess of Gordon's letter to Mr. Pope; but that gentleman not being at home, Mr. Boyse never gave himself the trouble to repeat his visit. He now employed himself in writing poems; but those, though excellent in their kind, were lost to the world by being introduced with no advantage. He had so strong a propensity to grovelling, that his acquaintance were generally of such a cast as could be of no service to him; and those in higher life, he addressed by letters, not having sufficient confidence or politeness to converse with them familiarly. Thus unfit to support himself in the world, he was exposed to a variety of distresses, from

which he could invent no means of extricating himself, but by writing mendicant letters. It will appear amazing, that this man, of so abject a spirit, was voluptuous and luxurious. Can it be believed, that often when he had received a guinea, in consequence of a supplicating letter, he would go into a tavern, order a supper to be prepared, drink of the richest wines, and spend all the money which had just been given him in charity, without having any one to participate with him, and while his wife and child were starving at home?

It was about the year 1740, that Mr. Boyse, reduced to the last extremity of human wretchedness, had not a shirt, a coat, or any kind of apparel to put on; the sheets in which he lay, had been carried to the pawn-broker's, and he was obliged to be confined to his bed, with no other covering than a blanket. He had little support, except what he got by writing letters to his friends in the most abject style; but was, perhaps, ashamed to let this instance of his distress be known, which probably was the occasion of his remaining six weeks in that situation. During this time, he had some employment in writing verses for the Magazines; and whoever had seen him in his study, must have thought the object singular enough; he sat up in bed, with the blanket wrapt about him, through which he had cut a hole large enough to admit his arm, and placing the paper upon his knee, scribbled, in the best manner he could, the verses he was obliged to make. Whatever he got by those, or any of his begging letters, was but just sufficient for the preservation of life. Perhaps, he would have remained much longer in this distressing situation, had not a compassionate gentleman, upon being informed of the circumstance, ordered his clothes to be redeemed, and thus enabled him again to appear abroad.

About the year 1745, M. Boyse's wife died, upon which occasion he evinced great concern. A short

time after this event, his behaviour was more decent than it had ever been before; and there were some hopes, that a reformation, though late, would be wrought upon him. He was then employed by a bookseller to translate, "Fenelon, On the Existence of God;" during which time, he married a second wife, a woman in low circumstances, but well enough adapted to his taste. He still continued to live with more regard to his character and supported a better appearance than usual; but while his circumstances were mending, and his irregular appetites losing ground, his health visibly declined. He had the satisfaction, while in his lingering illness, to observe a poem of his, entitled "The Deity," recommended by two eminent writers, the ingenious Mr. Fielding, and the Rev. Mr. Hervey, author of "The Meditations."

Mr. Boyse's mind was often religiously disposed; he frequently talked upon that subject, and probably suffered a great deal from the remorse of his conscience. The early impressions of his good education, were never entirely obliterated, and his whole life was a continued struggle between his will and reason, as he was always violating his duty to the one while he fell under the subjection of the other. It was in consequence of this war in his mind, that he wrote a beautiful poem called "The Recantation." In May 1649, he died, in obscure lodgings; but in sentiments, there is the greatest reason to believe, very different from those, in which he had spent the greatest part of his life. An old acquaintance of his endeavoured to collect money sufficient to defray the expences of his funeral, but in vain. The remains of this son of the muses, were, therefore, with very little ceremony, hurried away by the parish officers.

Never was a life spent with less grace than that of Mr. Boyse; and never were such distinguished abilities given to less purpose. His genius was not confined to poetry only; he had also a taste for painting, music, and heraldry; with the latter of which he was

very well acquainted. His poetical pieces, if collected, would make six moderate volumes.

The melancholy fate of this man, as well as that of many others, which could be adduced, affords a confirmation of this truth, that it requires a fortitude of which very few are possessed, to refrain from the practice of excess and dissipation, when rendered habitual by frequent repetition, in early life. Youth should, therefore, faithfully remember, that, though habits of vice are speedily acquired, years of compunction are too often ineffectual to eradicate them.



BRADFORD, (WILLIAM) was born at a village in the North of England, in the year 1588. His parents dying young, the care of his education devolved upon his relations, who, as it too frequently happens in such cases, gave themselves little concern about that truly important business; hence, though his paternal inheritance was considerable, his literary acquirements, in his younger years, reached no farther than to what is usually taught in common schools. The strength, however, of his natural talents, in a great measure, compensated for the want of a classical and scientific education.

At an early age, his mind being deeply impressed with the importance of religion, the scriptures became the object of his frequent meditation. The practice of the established church, appeared to him to be, in many respects, repugnant to the contents of these sacred writings; hence, notwithstanding the obloquy, which was, at that time, attached to dissenters, as he could not satisfy his conscience, by continuing longer in the episcopal communion, he connected himself with the congregational church, under the care of the Rev Messrs. Clifton and Robinson, a part of whose flock, some years afterwards, formed the first settlement in New England.

The situation of dissenters in England, was, at

that time, cruel and unfeeling in the extreme; for whilst, on the one hand, imprisonment, suspension of business, loss of property, and every severity, which merciless and bigotted priests had the power to inflict, were imposed upon them, with the most ruthless barbarity, if they assembled in their own country, for the purpose of worshipping God, according to the dictates of their own conscience; so, on the other hand, the ports were so closely guarded against them, as to leave them but little chance of making their escape to another country, where, without molestation, they could enjoy a free toleration for religious opinions.

But the hardships of this society increasing, it was, at last, resolved, that whatever difficulties might be in the way, they should attempt an emigration to Holland, which was, at that time, the only country in Europe, where the rulers had sufficient wisdom to indulge men in the worship of their creator, in that mode which was most agreeable to the sentiments of their own heart. Accordingly, in the autumn of 1607, a number of these dissenters hired a ship to carry them over, but their design being discovered, they were turned ashore by the king's officers, exposed to the laughter and cruel derision of the unthinking multitude, and seven of them, among whom was Mr. Bradford, committed to prison. He was, however, soon liberated, on account of his youth. In the year following these fugitives were more fortunate, as after having eluded the vigilance of their pursuers, they at last effected a settlement at Leyden. Mr. Bradford had been brought up to the business of agriculture; but finding no employment here in that way, he was obliged to think of some other mode of earning a subsistence. He, accordingly, bound himself an apprentice to a French protestant, who taught him the business of a silk-dyer. As soon as he came of age, he disposed of his estate in England and embarked in commerce, in which, however, it appears, that he was rather unsuccessful.

Various circumstances combined to render it, by no means desirable, for these emigrants to think of a permanent settlement in Holland, amongst which, in particular, might be mentioned, the little attention which was paid by the Dutch to the religious observance of the Lord's day, which these pious people were fearful might have a bad effect on the morals of their children; the unhealthiness of the climate; the little encouragement they had to follow the business of agriculture, to which they had, in general, been brought up, and that attachment, which they still had to the English nation, which by a long residence in Holland, they were convinced, would be finally lost, by the intermixture of their posterity with the Dutch. These and some other considerations, at last, induced them to think of a retreat in some distant part of the British dominions; and New England was, at that time, the only place where they could expect to enjoy an exemption from civil and religious tyranny.

In this undertaking, Mr. Bradford zealously embarked, and notwithstanding the various impediments which obstructed their removal, they were at last, enabled to obviate every difficulty; so that Mr. Bradford, along with the first part of the company, set sail on the 21st July 1620, and after a tedious passage, arrived at Cape Cod, with 101 souls. This was the beginning of the first colony, which settled in New England. To the honour of the first settlers, it ought not to be omitted, that their conduct, during their residence at Leyden, had been so exemplary as to draw from the magistrates of that city, when they had occasion to censure some French protestants, the following eulogium. "These English have resided amongst us ten years, and yet we never had any suit or accusation against any of them; but your quarrels are continual."

Previous to their disembarkation, it was deemed expedient that they should combine themselves into a political association, for their better government.

An instrument founded on the truly republican principle, of subjecting themselves to the will of the majority, was accordingly drawn out, and after solemn thanksgiving and prayer, subscribed by all the male passengers of age, amounting to forty-one persons, who, likewise, chose by an unanimous vote, Mr. Carver as their governor for one year, on the 11th Nov. 1620.

On the death of that gentleman, which happened in April following, Mr. Bradford, whose wisdom, intrepidity and zeal for the interest of the colony had been deservedly conspicuous, was chosen to succeed him, and with so great prudence did he conciliate the affection of the natives, with so great moderation did he concentrate the jarring interests of the settlers, that they were soon convinced, they could have elected no person, who, in their critical situation, could have conducted their affairs with greater propriety.

The good effects of thus gaining over the principal chiefs to be on good terms with the colonists, had been visible upon different occasions; but particularly in the spring of 1623, when Masassoit, one of the most influential sachems of the country, being taken ill, several of the colonists were dispatched to visit him, and carry him presents, which in case of sickness, is always expected by the Indians from their friends. By the administration of some cordials, they were so fortunate as to be the means of restoring the warrior to health, who, in testimony of his gratitude, for their attention upon this occasion, as well as the favours formerly conferred on him by the governor, informed them of a dangerous conspiracy which was then in agitation, for the purpose of totally extirpating the English. This had been occasioned by the imprudence of some settlers at Massachusetts bay, who were, therefore, to be the first objects of vengeance; after which, Bradford's colony at Plymouth were, likewise, to be massacred.

The governor, upon receiving this alarming intelligence, convened the whole company, to whom he imparted the dreadful news. They saw, that energy, dispatch, and unity of measures, were indispensibly necessary towards their safety, at this crisis; and such was their confidence in him, that they unanimously committed to his care the important task of concerting the best measures for their common safety. He immediately began to strengthen the fortifications, ordered the utmost vigilance to be observed at home; and dispatched a party to Massachusetts bay, with instructions to seize the chiefs of the conspiracy. Upon falling in with them, a quarrel ensued, in which seven of the Indians were killed; the rest, struck with terror, betook themselves to the swamps, where many of them perished through cold and hunger. Thus a conspiracy so formidable in its extent, as to threaten the annihilation of the colony, was checked at its commencement, and tranquillity for a long time after ensured to the inhabitants.

The association into which they had entered, previous to their landing at Cape Cod, was, as we have already observed, the first foundation of their government; but as they were impelled by necessity, to have recourse to that expedient, it was never their intention that it should subsist any longer than till they could obtain a charter from their sovereign. A patent was accordingly procured in the year 1722; and another of larger extent was taken out in 1629, in the name of "William Bradford, his heirs, associates and assigns." This patent confirmed their title to a very large tract of land, to which, as appears from a declaration which they published in 1636, they asserted "their lawful right, in respect of vacancy, donation and purchase of the natives." With respect to the claim on account of vacancy, it may not be improper to observe, that according to those who had been employed in the fisheries on the coast, the number of Indians had been formerly very great; but

about three years before the arrival of the Plymouth colony, a very mortal sickness, supposed to have been the plague or yellow fever, raged with great violence amongst the aborigines, in the Eastern parts of New England. Whole towns were depopulated. The living were not able to bury the dead; and their bones were found lying above ground many years after. The Massachusetts Indians are said to have been reduced from 30,000 to 300 fighting men. The small pox and other diseases afterwards committed great havoc, so that the hand of providence seemed conspicuous in these surprising instances of mortality amongst the Indians, as if it were, to make room for the whites.

By their charter, they were empowered to make laws for the good of the plantation, not repugnant to the laws of England; and, as liberty of conscience was soon after granted to such as would settle there, great numbers of those, who could not obtain that privilege in England, went over, and by that means, as well as from the natural increase of the species, the colony soon began to be populous: hence, instead of convening the whole body of freemen, for the purpose of legislation, as had been hitherto the case, whilst the people were few in number, the first assembly of representatives was held in 1639.

These deputies were chosen by the freemen, to which privilege, none were admitted, except "such as were twenty-one years of age, of sober and peaceable conversation, orthodox in the fundamentals of religion, and possessed of twenty pounds, (66 dollars and 66 cents) rateable estate."

In the various difficulties which the colony had to surmount, before it could arrive at permanence and respectability, no person could have been found more assiduous than Mr. Bradford. Being a real republican in principle, he was a great advocate for a rotation in the election of governor; and frequently used to say, "that if it were an honour or benefit, others

beside himself should partake of it : if it were a burthen, others beside himself should help to bear it ;” but so strong was the attachment of the people towards him, that, notwithstanding the equity of his plea, he was annually chosen governor for thirty-five years, with the intermission of only three years at one time and two at another, and even then Mr. Bradford was deputy-governor.

His health continued good till the autumn of 1656, when it began to decline ; he did not, however, feel any acute illness till the beginning of May. The night previous to his death he was so elevated with the prospect of futurity, that he said to his friends, in the morning, “ God has given me a pledge of my happiness in another world, and the first fruits of eternal glory.” The next day, being the 9th of May, 1657, he departed this life, in the sixty-ninth year of his age, to the immense loss not only of Plymouth, of which he was one of the principal founders, but also of the neighbouring colonies.

Though Mr. Bradford was not favoured with a learned education, he was much inclined to reading and study. He was well acquainted with the Dutch and French languages, and had made considerable progress in the Greek and Latin ; but he had more assiduously applied himself to the Hebrew, because “ he could there see the ancient oracles of God, in their native beauty.” Mr. Hubbard gives him the following character : “ that he was a person of great gravity and prudence, of sober principles, and, for one of that persuasion, (Brownists) very pliable, gentle and condescending.” His son William, born in 1624, was deputy-governor of the colony after his father’s death, and lived to the age of eighty. Several others of his descendants have, likewise, borne respectable characters, and been placed in public stations of high trust and honour.

BRADFORD, (WILLIAM) who, if we mistake not, was born in Philadelphia, about the year 1753. After having received the necessary preparation at the grammar school, was admitted into Princeton college, where he was graduated, in the year 1772. During his collegiate studies, he gave repeated evidence of taste and genius, was greatly beloved by his fellow students, and, at the public commencement, received one of the highest honours in his class.

On his leaving the college, he applied himself to the study of the law, under Edward Shippen, Esq. of Philadelphia; and soon after he entered upon the practice, he was made attorney general of the commonwealth of Pennsylvania. His merit in a short time advanced him to the bench, where he continued discharging the arduous and highly important duties of a judge, with great honour to himself, and advantage to the public, till the year 1793, when he was appointed attorney general of the United States. This office he held at the time of his death, which happened in the year 1796, when he was in the midst of his usefulness; and possessing, in a very high degree, the confidence of his country. Few men, at so early a period, for he had scarcely arrived at the meridian of life, have risen so much into notice and promised so fair to be exalted to the first rank in society.

Mr. Bradford, whilst he was a student of law, indulged himself occasionally, in poetical and other compositions, for which he had a most excellent taste. Several pieces of his, in imitation of Shenstone's pastorals, were printed in the Philadelphia Magazines, and supposed by many, who were good judges, to excel even Shenstone himself in that manner of writing. From these specimens in younger life, it is evident, that Mr. Bradford, had he devoted himself to the muses, might have stood high in the list of poets.

But severer studies, and the laborious business of his profession, were ill suited to encourage an atten-

tion to the muses. In the year 1793, he published "An enquiry how far the punishment of death is necessary in Pennsylvania." This was written at the request of Thomas Mifflin, Esq. governor of Pennsylvania, and intended for the information of the Legislature, which had, at that time, taken this very important subject into consideration. It abundantly shewed the author to have been a philosopher, a man of information, and a philanthropist, and was productive of the most happy effects, in ameliorating the criminal laws, and in accelerating the abolition of sanguinary punishments, not only in Pennsylvania, but likewise in several of the states, where they had, heretofore, been too frequent.

From a spirit of humanity, several of our most enlightened citizens had been long desirous of reforming offenders, rather than of cutting them off from society: but the experiment seemed to be so hazzardous, that many of our legislators, were, for some time, unwilling to venture upon it. The attempt, however had been attended with so great success, in Pennsylvania, as to afford great encouragement to the friends of humanity; and Mr. Bradford's publication had not only demonstrated the practicability of the plan: but, likewise, pointed out other improvements, of which it was susceptible. The hints which he threw out, have, in general, been adopted wherever confinement to hard labour has been substituted for the gibbet; and experience at last, begins to convince the great bulk of our fellow citizens, that this mode of treating offenders is so far from encreasing, that it tends greatly to diminish their number. The man who by his writings has contributed so much to remove the barbarity of our penal code, will long be held in grateful remembrance by the thinking part of the community.

It ought to be mentioned, likewise, to Mr. Bradford's honour, that he adopted and educated as his own son, an orphan child of the late Joseph Read,

Esq. of Pennsylvania; and that he was an active and useful member of religious society. Thus were his worldly concerns not suffered to draw his attention from the one thing needful, and he possessed that wisdom, which is full of mercy and good fruits.

Mr. Bradford was handsome in his person, pleasing in his manners, endowed by nature with genius, eloquence and taste, and as a friend to liberty, he revered the constituted authorities of his country.



BRAHE, (TYCHO) a celebrated astronomer, descended of an illustrious family originally from Sweden, but settled in Denmark, was born in Schonon, Dec. 14th 1546. He was taught Latin, when seven years old, and studied five years under private tutors. His father dying, the care of his education was committed to his uncle, who, in April 1559, sent him to study philosophy and rhetoric, at Copenhagen. The great eclipse of the sun, on the 21st of August 1560, happening at the precise time the astronomers had foretold, he began to look upon astronomy as something divine; and purchasing the tables of Stadius, gained some notion of the theory of the planets. In 1562, he was sent to Leispsic to study law; but astronomy wholly engrossed his thoughts, and in purchasing books on that science, he employed all his pocket-money. Having procured a small celestial globe, he was wont to wait till his tutor was gone to bed, in order to examine the constellations, and learn their names; and when the sky was clear, he would spend whole nights in viewing the stars. In 1565, a difference arising between Brahe and a Danish nobleman, they fought, and the former had part of his nose cut off; which defect, he so artfully supplied with one made of gold and silver, that it was not perceivable. It was about this time, that he began to apply to chemistry, proposing nothing less than the discovery of the philosopher's stone. In 1571, he returned to

Denmark, and was favoured by his mother's brother, Steno Belle, a lover of learning, with a convenient place at his castle of Herritsvad, for making his observations, and building a laboratory. His marrying a country girl beneath his rank, occasioned such a violent quarrel between him and his relations, that the king was obliged to interpose to reconcile them. In 1574, by his majesty's commands, he read lectures upon the theory of the comets, at Copenhagen. The year following, he began his travels through Germany, and proceeded as far as Venice. He then resolved to remove his family and settle at Basil; but Frederic II. king of Denmark, being informed of his design, and unwilling to lose a man, that was capable of being such an ornament to his country, promised to enable him to pursue his studies, to bestow upon him, for life, the island of Huen, in the Sound, to erect an observatory and a laboratory there, and to defray all the expences necessary for carrying on his designs. Tycho Brahe readily accepted this proposal; and, accordingly, the first stone of the observatory was laid August 7, 1576. The king also gave him a pension of 2000 crowns, a see in Norway, and a canonry worth 1000 more. James VI. of Scotland, afterwards raised to the crown of England, going to Denmark, in order to marry the princess Anne, paid a visit to our author, in his retirement at Uraniaburg, made him several presents, and with his own hand, wrote a copy of verses in his praise.

The particular attention paid to Brahe excited the jealousy of some of the nobles. The physicians, also, were uneasy, because their patients deserted them to apply to him for sovereign medicines, which he distributed gratis. Valkenhof, treasurer of the household, was, likewise, in consequence of a private dispute, greatly incensed against him. All these circumstances conspired to his ruin. It was represented to the king, that the treasury being exhausted, many pensions, particularly Brahe's, ought to be retrench-

ed, and that the see, which he had long enjoyed, ought to be given to some persons more capable to serve the state. These insinuations had their desired effect, and in 1596, he was deprived of his pension, his see, and his canonry. Being thus rendered incapable of supporting the expence of his laboratory, he went to Copenhagen, and continued his astronomical observations and chemical experiments in that city, till Valkendorf brought him an order from the king to desist.

Being thus deprived of the means of following his favourite pursuits in Denmark, he betook himself to the emperor at Prague; and as that prince was fond of mechanism and chemical experiments, he was received most graciously, had a magnificent house assigned to him, till one more proper for astronomical observations could be procured, and a pension of three thousand crowns assigned him, with the promise of the first vacant see; but he did not long enjoy this happy situation; for, upon the 24th October 1601, he died of a retention of urine in the 55th year of his age.

His skill in astronomy is universally known, and he is famed for being the inventor of a new system, which he endeavoured, though without success, to establish upon the ruins of that of Copernicus. Notwithstanding his superior talents, he had the weakness to be very credulous, with regard to judicial astrology and presages. If he met an old woman, when he went out doors, or a hare upon the road on a journey, he used to turn back immediately, being persuaded that it was a bad omen. When he lived at Uraniaburg, he had at his house a madman, whom he placed at his feet at table, and fed himself. As he imagined, that every thing spoken by mad persons presaged something, he carefully observed all this man said; and because it sometimes proved true, he imagined it might always be depended on. A mere trifle put him in a passion; and against persons

of the first rank, with whom it was his interest to keep on good terms, he openly, and without reserve, expressed his resentment. He was very apt to rally others, but highly provoked, if the same liberty was taken with himself.—Dr. Hutton gives a list of his works, in his “*Mathematical and Philosophical Dictionary.*” vol. 1. p. 225, 226.



BRINDLEY, (JAMES) a most uncommon genius for mechanical inventions, and particularly excellent in planning and conducting inland navigation, was born, in Derbyshire, England, in the year 1716. At the age of seventeen, he bound himself an apprentice to a mill-wright, and though his education had been totally neglected in his younger years, such was the energy of his natural powers, that he had scarcely set up for himself, when he advanced the mill-wright business, by inventions and contrivances of his own, to a degree of perfection, which it had not obtained before. His fame as a most ingenious mechanic, spreading widely, his genius was no longer confined to the business of his profession; for, in 1752, he erected a very extraordinary engine, at Clifton, Lancashire, for the purpose of draining coal-mines; and in 1755, he was employed to execute the larger wheels for a silk mill at Congleton, Cheshire. The potteries of Staffordshire were also, about this time, indebted to him for several valuable additions in the mills used by them for grinding flint stones. In 1756, he undertook to erect a steam-engine, near Newcastle under Line, upon a new plan; and it is believed, that he would have brought this engine to a great degree of perfection, if some interested engineers had not opposed him.

His attention, however, was soon afterwards called off to another object, which, in its consequences, hath proved of high importance to trade and commerce in Great Britain, namely, the projecting and execut-

ing "Inland Navigation." The Duke of Bridgewater, had at Worseley, about seven miles from Manchester, a large estate abounding with coal, which had hitherto lain useless, because the expence of land carriage was too great to find market for its consumption. The Duke wishing to work these mines, perceived the necessity of a canal from Worseley to Manchester; upon which occasion Brindley was consulted; and declaring the scheme practicable, an act for this purpose was obtained in 1758. It being, however, afterwards discovered, that the navigation would be more beneficial, if carried over the river Irwell to Manchester, another act was obtained to vary the course of the canal agreeably to the new plan, and likewise to extend a side-branch to Longford-bridge, in Stretford. Brindley, in the mean time, had begun these great works, being the first ever attempted in England, with navigable subterraneous tunnels and elevated aqueducts; and, as in order to preserve the level of the water, it should be free from the usual obstructions of locks, he carried the canal over rivers, and many large and deep vallies. When it was completed as far as Barton, where the Irwell is navigable for large vessels, he proposed to carry it over that river, by an aqueduct of thirty-nine feet above the surface of the water; and though this project was treated as wild and chimerical, yet supported by his noble patron, he began his work in Sep. 1760, and the first boat sailed over it in July 1761. The duke afterwards extended his ideas to Liverpool, and obtained, in 1772, an act for branching his canal to the tideway, in the Mersey. This part of the canal is carried over the rivers Mersey and Bollan, and over many wide and deep vallies.

The success of the Duke of Bridgewater's undertakings, encouraged a number of gentlemen and manufacturers in Staffordshire to revive the idea of a canal-navigation through that country; and Brindley was, therefore, engaged to make a survey from the Trent to the Mersey. In 1766, this canal was begun

and conducted under Brindley's directions as long as he lived; but finished after his death by his brother-in-law Mr. Henley, of whom he had a great opinion, in May 1777. The proprietors called it "The canal from the Trent to the Mersey; but the engineer more emphatically "The Grand Trunk Navigation," on account of the numerous branches, which, as he justly supposed, would be extended every way from it. It is ninety-three miles in length; and, besides a large number of bridges over it, has seventy-six locks and five tunnels. The most remarkable of the tunnels is the subterraneous passage of Harecastle, being 2880 yards in length, and more than seventy yards below the surface of the earth. The scheme of this inland navigation, had employed the thoughts of the ingenious part of the kingdom for upwards of twenty years before, and some surveys had been made; but Harecastle-hill, through which the tunnel is constructed, could neither be avoided, nor overcome by any expedient the most able engineers could devise. It was Brindley alone, who surmounted this and other the like difficulties arising from the variety of strata and quicksands, as no one but himself would have attempted to conquer.

Brindley was engaged in many other similar undertakings, for a fuller account of which we refer the reader to the "Biographia Britannica;" or rather to a curious and valuable pamphlet, entitled "The history of Inland-Navigations, particularly that of the Duke of Bridgewater." He died at Turnhurst, Staffordshire, Sept. 27th 1772, in his fifty-seventh year; somewhat immaturely, as it should seem; but he is supposed to have shortened his days, by too intense application, and to have brought on a hectic fever, which continued on him for some years before it consumed him. For he never indulged and relaxed himself in the common diversions of life, not having the least relish for them: and though he was once prevailed on to see a play in London, yet he declared

that he would, on no account, be present at another, because it so disturbed his ideas for several days after, as to render him unfit for business. When any extraordinary difficulty occurred to him in the execution of his works, he generally retired to bed, and has been known to lie there, one, two or three days, till he has surmounted it. He would then get up and execute his design, without any drawing or model; for he had a prodigious memory, and as he read and wrote but very indifferently, carried every thing in his head.



BRISSOT, (JACQUES PIERRE) was born in a village joining to Chartres, Orleansois, France, 14th Jan. 1754. His father carried on the business of a *traiteur*, or as we should say in English, kept a cook's shop. His profits, however, enabled him to afford his children, who were thirteen in number, a good education.

Jacques Pierre, having prosecuted his studies, with considerable success, was designed for the bar, and served five years as clerk to an attorney. He had not been long in this station, before becoming disgusted with the study of chicane, he devoted as much of his time to the pursuit of literature, as possible. Becoming accidentally acquainted with two English gentlemen, he resolved to learn their language, and that occurrence decided his fate. He was seized with a love of English manners and customs. The perusal of English books, in a particular manner, completed his aversion to the law, which he, at last, finally relinquished. This act disobliged his parents, who left him to pursue his studies, with no other dependence, than the bounty of some friends at Paris, together with his own talents, moderation, and frugality. At the death of his father, he honourably repaid the sums which had been advanced for his support; and his remaining income enabled him, though not without difficulty, to continue his studies two years longer.

In 1777, he was employed by the proprietors, as editor of a newspaper, established at Boulogne, under the title of "*Le Courier de l'Europe*," in which situation, he continued till its publication was suspended by the French ministry; and hence his animosity against the arbitrary proceedings of that despotic government.

He now applied himself to the composing works of a less transient nature, than a newspaper. He, accordingly, published in 1780, his "*Theory on the Criminal Laws*," 2 vol.'s octavo. This, in the year ensuing, was followed by two discourses which were crowned by the academy of Chalons-sur-Marne, the one, "*On the Reform of the Criminal Code*," the other, upon "*The Reparation due to innocent Persons Unjustly Accused*." He some time after published a more elaborate performance of the same nature, under the title of "*The Philosophical Library of the Criminal Laws*," in ten vol's. His object is this, as well as in the preceding publications, was to diffuse those principles of liberty, on which government was founded amongst the English and Americans, by the insertion of many pieces, which aimed at great political reforms. But that which contributed more than any thing else to interest his fellow-citizens in his welfare, and more especially the literary part of them, was his imprisonment in the bastille, July 1784, at the instance of the then minister, for writing a libel on the government. Although he was relieved in a few months, at the intercession of the Duke of Orleans, he, nevertheless, felt most severely this attack upon his liberty, for only uttering a truth, and he resolved to resent it by writing "*Two letters upon the right of the people to revolt if oppressed*."

In 1785, he published several works, the most remarkable of which was, 1. "*A Critical Examination of the Travels of the Marquis de Chattleux, in North America*;" in which he defended the cause of

the slaves and the people called *Quakers*, against the attacks of the marquis, whom he calls a military wit. 2. "The commerce of America with Europe, particularly with France and Great Britain, stated and Explained." These works have been translated into English, and frequently republished both in Europe and America.

About the beginning of 1786, Brissot was employed as a secretary in the chancery of the Duke of Orleans; but here he was not long permitted to continue; for, having written a pamphlet against the administration of the archbishop of Sens, of which he was discovered to be the author, a *lettre de cachet* was issued against him. He was fortunate enough to obtain intelligence of his danger, and fled to Holland, from whence he proceeded to England, where he became editor of a newspaper called "*Le Courier Beligique*."

In 1788, he came over to the United States, one of his ostensible objects being to enquire into the situation of the negroe slaves. To this class of men he had long been a friend, and was, if not the founder, at least one of the first members of a society established at Paris, under the name of "Friends to the Negroes," the object of which was to obtain the total abolition of slavery. In this country he did not long continue, for having learnt, that a convocation of the States general was resolved on, he returned to France. When the seeds of the revolution began to germinate, he devoted his whole time, and applied all the knowledge he had gained in America, during his residence there, to render the harvest of liberty productive. Upon the first meeting of the States general, he dispersed all over France, "a plan of conduct to be observed by the deputies of the people." He also established a daily paper under the name of, "*Le Patriote Francois*," which was particularly devoted to the diffusion of revolutionary principles, and no

doubt, contributed greatly to bring about that change, in the minds of the people, which soon after took place.

During the early period of the revolution, the name of Brissot was but little known. His writings, however, at last rendered him so conspicuous, that he was elected a member of the second national assembly, and afterwards a member of the convention, which met in September 1792. Brissot, if not a graceful orator, was certainly a correct speaker, and this advantage alone could not fail to inspire attention and respect, whenever he ascended the tribune. He was fully conversant with the diplomacy of Europe, and, therefore, his opinions respecting the connection of the several courts always prevailed. Whilst in the legislative assembly, he gave the first warlike movement to the nation, which he placed in an attitude of defence, both as to foreign and domestic enemies. He moved a decree, on the 11th of August 1792, that the six ministers had lost the confidence of the nation: it passed the legislature, the ministers were dismissed and replaced by Roland, &c. five of whom were his intimate friends. Such a prodigious display of influence must necessarily create much jealousy and many enemies. Now it was, that a regular system appeared for stopping the progress of the revolution, at a certain given point. His connections in England went to aid him in this design, and numerous writings were dispersed all over France and Holland for accomplishing it. The violent Jacobins, or Mountaineers, as they were called, on the other hand, resolved to roll on the *revolutionary orb* till it found its *perfect level*. This was the contention: this was the war between the two parties. The force, so unequally divided, renders it, in no degree, surprising that the Brissotines fell; the *Sans Culottes* were all against them, and they had not the support of the *Royalists*. For, although Brissot did not vote for the death of the king,

yet he drew up the declaration relative to his suspension, and caused it to be accepted by the legislature, and communicated to all the foreign powers.

The system of Brissot and his adherents was now stigmatized as the diplomatic intrigues of the Brissotines, sometimes also called the Girondines, because the majority of his party were deputies from the department of Gironde. The time of the convention was almost wholly consumed in the struggle for ascendancy by the two great parties, till, by an ill-judged and unsuccessful prosecution of Marat, as a counter-revolutionist, the scale was suddenly turned against Brissot, who, along with twenty-one of his adherents, were brought before the revolutionary tribunal, and from thence, as a matter of course, to the unsparing guillotine. This happened 30th October 1793.

The character of Brissot, like that of all others, who took an active share in the revolution, is variously represented by the writers of different parties. The late Mr. Burke, in his animadversions upon the revolutionists of France, says, "This Brissot had been in the lowest and basest employ under the despotic monarchy; a sort of thief-taker, or spy of police, in which character he acted after the manner of persons of that description. He had been employed by his master the lieutenant de Police, for a considerable time in London in the same, or some such honourable occupation."

But, however respectable, the testimony of Mr. Burke may be, in the opinion of some people, it is obvious, that in the present instance, he must either have written under the impulse of prejudice, or that he has wilfully misrepresented facts; for is it even possible, that the course of life, which Mr. Burke assigns to Brissot, could have allowed him leisure to compose and print those numerous publications, which are universally acknowledged to have been the productions of his pen? Or is it at all probable, that the first men in France, such as Condorcet, Roland, &c.

would have been eager to make acquaintance with, and cultivate the friendship of a person, who had followed so mean and disreputable a trade, whatever might have been the strength or greatness of his natural genius? The account, therefore, which represents him, as a man assiduously employed in the cultivation of the sciences, and in enlarging the stock of human knowledge, must be more agreeable to truth. M. Garat, in speaking of Brissot, says, "Amidst extraordinary activity and extreme poverty, it appeared, that his morals were always pure and simple, and that his views had no other bounds than the liberty and welfare of the people," he adds, "these sentiments, and his turn of mind, were in him, rather religion than philosophy." He does not deny, however, that he was *passionately fond of glory*, and to a thirst after distinction, without looking to any more latent cause, he ascribes his premature fall.

Whilst Brissot resided in America, he was much conversant amongst the members of the Society of Friends, and was not displeased at being considered as one of that persuasion. His heart was so benevolent, that he would have sacrificed his own life ten times, to have been thought a second Penn, and consented to have been forgotten forever, if he could have made Paris a second Philadelphia.



BROWN, (ANDREW) proprietor and editor of the Philadelphia Gazette, was born in the North of Ireland, about the year 1744. About the year 1770, he married a Miss M'Dowell, in the neighbourhood of Belturbert, where he resided for some short time. Soon after his marriage he enlisted in the 47th Reg. of foot, with which he came to America, in the year 1773, when he quitted the British service, and settled in Massachusetts. He entered the American service about the commencement of the war, and filled various grades. He was at the battle of Lex-

ington and Bunker's-hill, where he displayed a high degree of courage and good conduct. He was, likewise, in the northern army under general Gates, where he was regarded as a brave and useful officer.

At the close of the war, he established a young ladies academy, in Lancaster, Pennsylvania, on a plan more liberal and extensive than any which had been hitherto contemplated in this country: from thence he removed to Philadelphia, where he entered on the same arduous profession, a profession ill suited to a temper more than commonly irritable. Indeed, there is, perhaps, no employment in the vast range of the exercise of human talents, which requires a larger fund of equanimity, than that of tuition; and, of this ingredient, Mr. Brown's stock was, unfortunately, but very small. He, therefore, abandoned the task, and undertook one better suited to his powers. He established the *Federal Gazette*, about the time that the federal constitution of the United States was offered to public consideration; and his paper, no doubt, contributed very materially to smooth the rugged path which that instrument had to tread. It was employed as a vehicle by some of the most intelligent and industrious friends of the constitution, whose publications being frequently re-printed in different parts of the United States, had a most powerful influence in conciliating the public mind.

From this time, till the Yellow Fever broke out in Philadelphia, in the year 1793, he carried on his paper with a success ill proportioned to his unceasing exertions; for, with due respect to his competitors, it may be asserted, that no editor of a newspaper in that city, or, indeed, any where else in the United States, ever displayed more industry or activity. Yet the hard hand of poverty kept him down. Debts and difficulties crowded on him apace. In short, the establishment of his paper seemed a task of insuperable difficulty, which few men would have had sufficient perseverance to overcome.

During the frightful ravages of the Yellow Fever, as the *Federal Gazette* was the only daily paper in Philadelphia, the publication of which was not suspended, the fugitive citizens dispersed through the union, were solely indebted to it for the information they had with respect to the state of the city, and of those friends whom they had left behind. On their return, gratitude for the editor's services, called forth an uncommon degree of patronage, and soon rewarded his long continued labours, with an establishment, which his most sanguine expectations had never contemplated. Besides the gratitude of the public, he owed no small share of his success to the delay of other printers of daily papers, who did not resume their publications so soon as was necessary to meet the returning crowds, who re-peopled the city, and who, long accustomed to the perusal of those diurnal vehicles of intelligence, could ill brook the procrastination of a week or fortnight.

To Mr. Brown's honour, it ought to be mentioned, that his exertions were, by no means, relaxed by this tide of prosperity. On the contrary, he used the means unexpectedly thrown into his power to secure and extend the favour he had acquired. He, therefore, in every department of his paper, procured for the entertainment of the public, whatever was attainable by unceasing industry or liberal expence. About the same time, he changed the name of his paper from the *Federal* to the *Philadelphia Gazette*, because the principal object for which he had at first been induced to establish it, namely, the adoption of the constitution, being now effected, he considered the former title to be no longer appropriate, and as it was his wish that his paper should not be exclusively devoted to the views of any one political sect, it became from henceforth his favourite object to conduct it on a fair and impartial plan, and in this he certainly succeeded, as far as the editor of any paper had hitherto done, on this side of the Atlantic. In a word,

under his management, the *Philadelphia Gazette* became what every newspaper ought to be, a chaste and correct vehicle, of the most authentic foreign and domestic intelligence, and in the discussion of political subjects,—“Open to all parties, but influenced by none.”

By these means, Mr. Brown's *Gazette* was daily gaining ground in the public mind; and its profits had arisen equal to those of any other paper in the United States. But alas! what are our brightest prospects but gay illusions? How often is the cup of prosperity stretched forth to our eager lips, and then dashed away, in a manner, and for purposes inexplicable by human reason? On the morning of the 27th January 1797; Mr. Brown, who had risen about five o'clock, quickly discovered, that his office, which was situated in the lower part of his house, was on fire. After having loudly called to Mrs. Brown and the rest of the family to take care of themselves, he endeavoured, with the assistance of his servants, to extinguish the flames; but finding that they gained so great an ascendancy as to render all his exertions ineffectual, he desisted from the attempt, and rushed up stairs, with the intention of rescuing his family from destruction. In this praise-worthy effort, he had well nigh perished; for when he reached the third story, where he was struck with the dreadful sight of his wife and one of his children suffocated to death, he was almost overpowered by the smoke, and nearly exhausted before he could reach the window. He was also much burned, in various parts of the body. In this extremity he loudly called for a ladder, which was instantly applied to the side of the house; and he himself, by the means of a faithful black servant, snatched from immediate death. On Saturday the 28th, the mother with her three children were interred in one common grave, in St. Pauls Church yard, attended by as great a concourse of people, as Philadelphia had witnessed, at a funeral, for many years.

Mr. Brown languished till the Saturday morning following, when he expired about ten o'clock; and his remains were, the next day, deposited in the same grave with those of the rest of his family. The only survivor was a son, born in Ireland, of his former wife, and who is, at present, one of the proprietors of the paper which his father had established.

To draw the character of Mr. Brown, is attended with considerable difficulty. That it had blemishes, the utmost partiality cannot deny. That those blemishes were contrasted by luminous points, malice and prejudice must likewise admit. And what else is man, in his best estate but a compound of virtue and vice; of light and shade? Let those who have so freely censured his failings, look at home, "and take the beam from their own eye;" and, if none but "those without sin, cast a stone" at his grave, his ashes will repose in peace.

Mr. Brown was a man of strong passions. In his attachments, he was ardent, in his animosities the same; but, whilst he was permanent in his friendship, his resentment was only of short duration. The distresses which he had endured, acting on a disposition thus fervid, had heightened his natural irritability to the utmost pitch. This and high toned ideas of family government, had strewed his path with thorns, thrown a shade over his character in domestic life, and dashed his cup with unnecessary bitterness. But let it be observed, and it can be done with truth, that he was one of the very few men, whom prosperity had rendered better.

A most commendable trait in his character was an ardent attachment to his children. To their education, he devoted uncommon attention; no branch of learning, suited to them, was neglected; and had they survived, they were likely to be valuable members of society, so far as that happy and honourable character can be secured by parental liberality, judiciously applied. Mr. Brown was likewise one of

those who listened with eager attention to a tale of woe; and when he found a worthy person in distress, there were few men who would exceed him in a cheerful and generous contribution.



BROWN, (JOHN) an eminent physician, was born in the parish of Bunkle, county of Berwick, Scotland, in the year 1735, or 1736. With respect to the steps by which this eccentric genius arrived to intellectual eminence, we are not particularly acquainted. We are informed, however, by those who had the best opportunity of knowing him in his younger years, that he early discovered uncommon talents; and that his aptitude for improvement, induced his parents, after having fruitlessly bound him an apprentice to a weaver, to change his destination. He was accordingly sent to the grammar school of Dunse, where under Mr. Cruickshank, an able teacher, he studied with great ardour and success; indeed, so intense was his application to study, that he was seldom or ever to be seen without a book in his hand. From every account, it appears that Mr. Brown's parents were people in indigent circumstances, and that he was much more indebted to his own personal exertions, for that eminence which he afterwards acquired in the literary world, than to any assistance which he received from his friends. Hence we are informed, that he submitted in his youth, to be a reaper of corn to procure for himself the means of improvement; and that with the price of such labour, he put himself to school, where his abilities attracted the notice of his master, and at last procured him the place of usher.

In the summer of 1755, his reputation as a scholar, procured him the appointment of tutor in a family of some distinction, in the neighbourhood of Dunse; but in this situation, perhaps, owing to his stiff pedantic and uncouth manners, he did not long continue an agreeable inmate. When deprived of this

employment, he repaired to the university of Edinburgh, where after going through, with eclat, the usual course of philosophy, he regularly entered upon the study of theology, in which he proceeded so far, as to deliver in the public hall a discourse upon a prescribed portion of scripture; which is an academical exercise previous to being licensed as a preacher in the Scottish establishment. Here, however, he stopped and relinquished the profession of divinity altogether. On this, he returned to Dunse, where, in order to gain time for arranging the plan of his future life, he engaged himself as an usher in the school which he had lately quitted, and in that capacity he officiated for a whole year. During his residence at Dunse, it was remarked, that the strictness of his religious principles was relaxed, and he even began to be accounted licentious, both in his principles and conduct.

At the time he renounced divinity, the scene before him must have directed his thoughts to the study of medicine. The only difficulty lay in the expence; but to a person as conversant in the Roman language, as our author, this difficulty at Edinburgh could be easily surmounted. The students of physic, are, in general, by no means such proficient in classical acquirements, as to speak latin with tolerable fluency. Hence, before the examinations for the degree of doctor of medicine, which are carried on in latin, it is common to have recourse to a private instructor, who converses with the candidates in that language. The translation of inaugural dissertations into latin, which the students, in most instances, compose for themselves in English, is another occupation, from which a good scholar may derive emolument at Edinburgh, the ordinary gratuity for a translation being five guineas, (23 dollars 30 cents) and for an original composition, twice that sum. Mr. Brown's qualifications for employments of this kind were well known, and having turned several theses into latin in a very superior manner, he to-

wards the close of 1759, settled at Edinburgh in the double capacity of teacher and student.

Mr. Brown, who, in this situation, seems to have supported himself in affluence as a single man, perceived in the establishment of a boarding-house for students, a resource which would enable him to maintain a family. With this prospect he married in 1765, and his success fully answered his expectations. His house was soon filled with respectable boarders; but he lived too splendidly for his income, and managed so ill that in two or three years, he became a bankrupt. Towards the end of 1770, though reduced in his circumstances, he maintained the independence of his character; seemed happy in his family and acquitted himself affectionately both as a husband and a father. He still continued to frequent the medical classes, and had now attended them between ten and eleven years.

For a long time, Brown had received from the celebrated Dr. Cullen, the most flattering marks of attention. Mr. Brown's powers over the Latin language had served him as a peculiar recommendation, and his circumstances might induce Dr. Cullen to believe, that he could render this talent permanently useful to himself. Taking, therefore, its possessor under his immediate patronage, he gave him employment as a private instructor in his own family, and spared no pains in recommending him to others. A very strict and confidential intimacy ensued, and the favoured pupil was at length permitted to give an evening lecture; in which he repeated and perhaps illustrated the morning lecture of the professor, for which purpose he was intrusted with Dr. Cullen's own notes; it is well known, however, that this friendship was by no means permanent.

We are not sufficiently acquainted with the cause of this alienation, which was undoubtedly injurious to the dependant party, and perhaps detrimental to society. It is said, however, that after the failure of

his boarding-house, he became impatient and unfortunately quarrelled with Dr. Cullen, from a supposition, that the Doctor had it in his power, to extricate him from embarrassment, by placing him in a more liberal and lucrative situation in the medical line. His friend Dr. Beddoes, remembers to have heard a report at Edinburgh coinciding with this intimation. The theoretical chair of medicine happening to become vacant, Mr. Brown gave in his name as a candidate; but without being accompanied by a single recommendation. Such was his simplicity, that upon this, as well as a former occasion, when he was an unsuccessful candidate for the office of a master of the grammar school which was then vacant, he seems to have conceived nothing beyond pre-eminent qualifications necessary to success; and of these he was conscious to himself, that he was fully possessed. Upon such occasions, however, it too frequently happens, that private interest prevails over the more just pretensions to merit. The magistrates of Edinburgh, who appoint professors to the college as well as masters of the grammar school, are reported, deridingly to have enquired, who this unknown and friendless candidate was; and Dr. Cullen, on being shewn the name, after some real or affected hesitation, is said to have exclaimed, in the vulgar dialect of the country—"Why sure this can never be our Jock?" With this sneer, the application of a man was set aside, whose equal the patrons of the Edinburgh professors will not probably soon have an opportunity of rejecting. Whether such a sarcasm was uttered or not, it is certain that the mind of his Latin secretary was soon after completely estranged from Dr. Cullen; and that an open rupture ensued between the two parties, who, it is evident, had for some time before conceived a secret jealousy of each other.

Being estranged from Dr. Cullen's family, he gradually became his greatest enemy, and shortly afterwards found out the new theory of physic, which gave oc-

casian to his publishing his "*Elementa Medicinæ*," in the preface, to which he gives an account of the accident which led to this discovery. The approbation this work met with encouraged him to give lectures upon his system. Though these were not very numerously attended by the students on account of their dependance upon the professors, still it was always remarked, that the most clever among them were all, as they were then called, by way of nickname, Brownonians. But if it be undeniable, that as the Cullenian hypotheses were sinking into disrepute, many of the ablest students resorted to the standard of Brown, it ought not to be forgotten, that it was joined also by the most idle and dissolute. Their misconduct, and their teacher's imprudence, in private life, together with the offensive manner in which he spoke of the most eminent medical characters, kept the system and the author in constant discredit. He was soon in a state of open hostility with all the medical teachers at Edinburgh, and it required nicer management than he could observe, to keep on fair terms with other practitioners. Like other reformers, who have had to wrestle with powerful opposition, he committed and sustained injustice. Like them too, where his system was concerned, he gradually lost his sense of equity. Indeed, if we judge by his language, the only way he had to shew his disposition, his countryman Knox, the celebrated religious reformer, could scarcely have exceeded him in ferocity.

Without entering into the merits of the controversy, which, for so long a time, was carried on with great acrimony between himself and his numerous opponents, we shall only remark, that he must, undoubtedly, have been considered as a person of no small professional eminence, as he was elected president of the medical society, in 1776, and again in 1780.

Observing the students of medicine frequently to seek initiation into the mysteries of free masonry, our author thought their youthful curiosity afforded him a chance of proselytes : he, accordingly, in 1784, instituted a meeting of that fraternity, which was entitled, "The Lodge of the Roman Eagle." The business was conducted in the Latin language, which he spoke with the same animation and fluency as he did his mother tongue.

When our author commenced his usual course of lectures, his introductory discourse was always intended to impress upon his audience a sense of the importance of the lecturer's discoveries : but its effect was rather to render him ridiculous. He usually proceeded to open his system with animation ; but he did not persevere with the same spirit. He was apt, as he advanced, to fail in punctuality of attendance ; and, as the master's ardour abated, remissness, likewise, stole upon the pupils. When he found himself languid, he sometimes placed a bottle of whisky in one hand, and a phial of laudanum in the other, and, before he began his lecture, he would take forty or fifty drops of laudanum in a glass of whiskey, repeating the quantity four or five times during the lecture. Between the effects of these stimulants and voluntary exertion, he soon waxed warm, and, by degrees, his imagination was exalted into phrenzy. A few words will describe the tenor of this unfortunate and imprudent man's life, till his removal from Scotland. He was so reduced in his circumstances, as to be committed to prison for debt, where his pupils attended his lectures ; yet he still continued to observe no moderation, in the abuse of intoxicating liquors.

His prospect of maintaining himself, by teaching medicine, at Edinburgh, becoming every year more deplorable, he, at length, embarked for London, in 1786. He had not been long there, before an ingenious speculator in public medicines wished to turn the

doctor's talents to his own advantage. He thought a composition of the most powerful stimulants might have a run, under the title of *Brown's exciting pill*: and for the privilege of his name, offered him a sum in hand by no means contemptible, as well as a share of the contingent profits. Poor Brown, needy as he was, spurned at the proposal.

Change of residence, however, wrought no change of conduct: his friends became disgusted at those habits, which repetition had unalterably fixed. He persisted in his old irregularities, for some time, meditating great designs, with expectations not less ardent than if the spring of life, in all its bloom of hope, had been opening before him; but he effected nothing. At length, on the 7th October, 1788, when he was about fifty-two years of age, he was seized with a fatal fit of apoplexy. He died in the night, having swallowed, as he went to bed, a very large dose of laudanum, a species of dram to which he had been long accustomed.



BRUCE, (JAMES) Esq. of Kinnaird F. R. S. one of the most intrepid travellers of the present, or any succeeding age, was born at Kinnaird, in Stirlingshire, Scotland, Dec. 14th 1729.

Mr. Bruce, after having received a liberal education, applied to the study of the laws of his country; but soon contracting a dislike to his situation, he determined to push his fortune in the East-Indies, and for that purpose he went to London; but not procuring an appointment in the company's service, he entered into trade and engaged in partnership with a Mr. Allen, whose daughter he married; but lost within a year after. To dispel his grief he travelled to the continent, but his father dying in 1758, he returned to Kinnaird, to take possession of the inheritance of his ancestors.

About this time Lord Halifax, who was then at the

helm of affairs, projected the scene of action for Mr. Bruce, where his abilities have since been exerted, with so much honour to himself and his country. To explore the coast of Barbary, to investigate its natural history, ancient architecture and other curiosities hitherto little known, or illustrated by former travellers, and to make large additions to the royal collection, were the outlines of his lordships plan. To discover the source of the Nile was also mentioned; but rather as an object to be wished than hoped for, from so unexperienced a traveller.

The resignation of the consul at Algiers, and the death of his newly appointed successor, favoured the Earl's plan; who pressed Mr. Bruce to accept of the consulship, which he did the more cheerfully, because the transit of Venus was at hand, which he hoped to see from his own house at Algiers. Within a year after his arrival there, he qualified himself by the acquirement of the Arabic, to appear without an interpreter; the immediate prospect of his setting out on his journey to the inland parts of Africa, having made him double his diligence in this respect.

At Algiers, however, Mr. Bruce was detained longer than he expected, in consequence of a dispute with the Dey, about Mediterranean passes. This being adjusted, he proceeded to Mahon, and from thence to Carthage. He next visited Tunis and Tripoli, and travelled over the interior parts of those States. At Bengazi, he suffered shipwreck, and with extreme difficulty, saved his life, though with the loss of all his baggage. He afterwards sailed to the Isles of Rhodes, and Cyprus, and proceeding to Asia Minor, travelled through a considerable part of Syria and Palestine, visiting Hassia, Latikea, Aleppo, and Tripoli, near which last city, he was again in imminent danger of perishing in a river. The ruins of Palmira and Baalbeck, were next carefully surveyed and sketched by him; and his drawings of those places are deposited in the king's library at Kew.

It is much to be regretted, that Mr. Bruce published no particular account of these various journeys, as from the nature of the places visited, and the abilities of the man, much curious and useful information might have been expected. Some manuscript accounts of different parts of them are said to have been left by him, but whether in such a state, as to be fit for publication is very uncertain. In these various travels some years were passed; and Mr. Bruce now prepared for the grand expedition, the accomplishment of which had ever been nearest his heart, the discovery of the sources of the Nile. In the prosecution of that dangerous object, he left Sidon on the 15th June 1768, and arrived at Alexandria, on the 20th of the same month. He proceeded from thence to Cairo, where he continued till the 20th of December, following, when he embarked on the Nile, and sailed up that river as far as Syene, visiting, in the course of his voyage, the ruins of Thebes. Leaving Kenne on the Nile, 16th February 1769, he crossed the desert of the Thebaid to Cosseirs, on the Red Sea, and arrived at Jidda on the 3d May. In Arabia Felix, he remained not without making several excursions, till 3d September, when he sailed from Laheia, and arrived on the 19th at Masuah, where he was detained nearly two months by the treachery and avarice of the Naybe of that place. It was not till the 14th November, that he was allowed to quit Arkeeko, near Masua; and he arrived on the 15th February 1770, at Gondar, the capital of Abyssinia, where he ingratiated himself with the most considerable persons of both sexes belonging to the court. Several months were employed in attendance on the king; and, in an unsuccessful expedition round the lake of Dambea. Towards the end of October, Mr. Bruce set out for the sources of the Nile, at which long desired spot he arrived on the 14th November, and his feelings on the accomplishment of his wishes cannot better be expressed than in his own words:

“ It is easier to guess than describe the situation of my mind at that moment; standing in that spot, which had baffled the genius, industry and enquiry of both ancients and moderns, for the course of nearly 3000 years. Kings had attempted this discovery at the head of armies, and each expedition was distinguished from the last, only by the difference of the numbers, which had perished, and agreed alone in the disappointment which had uniformly and without exception followed them all. Fame, riches and honour, had been held out for a series of ages, to every individual of those myriads, whom those princes commanded, without having produced one man capable of gratifying the curiosity of his sovereign, or wiping off the stain upon the enterprize, and abilities of mankind, or adding this desideratum for the encouragement of geography though a mere private Briton. I triumphed here in my own mind over kings and their armies; and every comparison was leading nearer and nearer to the presumption, when the place itself, where I stood, the object of my vain glory, suggested what depressed my short lived triumphs. I was but a few minutes arrived at the source of the Nile, through numberless dangers and sufferings, the least of which would have overwhelmed me, but for the continual goodness and protection of Providence; I was, however, but then half through my journey, and all those dangers, which I had already passed, awaited me again on my return. I found a despondency gaining ground fast upon me, which blasted the crown of laurels I had rashly woven for myself.”

When he returned to rest, the night of that discovery, repose was sought for in vain. “ Melancholy reflections upon my present state, the doubtfulness of my return in safety, were I permitted to make the attempt, and the fears, that even this would be refused, according to the rule observed in Abyssinia, with all travellers, who have once entered the kingdom; the consciousness of the pain, that I was then

occasioning to many worthy individuals, expecting daily that information concerning my situation, which it was not in my power to give them; some other thoughts, perhaps still nearer the heart than those, crowded upon my mind, and forbade all approach of sleep.

“ I was, at that moment in possession of what had, for many years been the principal object of my ambition and wishes; indifference which from the usual infirmity of human nature follows, at least for a time, complete enjoyment, had taken place of it. The marsh of the fountains, upon comparison with the rise of many of our rivers, became now a trifling object in my sight. I remembered that magnificent scene in my own native country, where the Tweed, Clyde, and Annan rise in one hill; three rivers I now thought not inferior to the Nile, in beauty, preferable to it in the cultivation of those countries, through which they flow; superior, vastly superior to it in the virtues and qualities of the inhabitants, and in the beauty of its flocks, crowding its pastures in peace, without fear of violence from man or beast. I had seen the rise of the Rhine and Rhone, and the more magnificent sources of the Soane. I began, in my sorrow, to treat the enquiry about the source of the Nile, a violent effort of a distempered fancy.

Grief and despondency, now rolling upon me like a torrent relaxed, not refreshed by unquiet and imperfect sleep. I started from my bed in the utmost agony: I went to the door of my bed-chamber, every thing was still, the Nile at whose head I stood, was not capable either to promote or to interrupt my slumbers, but the coolness and serenity of the night braced my nerves, and chased away those phantoms which, while in bed, had oppressed and tormented me.

“ It was true, that numerous dangers, hardships and sorrow, had beset me through this half of my excursion, but it was still as true, that another guide more powerful than my own courage, health, or un-

derstanding, if any of them can be called man's own, had uniformly protected me in all that tedious half; I found my confidence not abated, that still the same guide was able to conduct me to my wished-for home, I immediately resumed my former fortitude, considered the Nile, indeed, as no more than rising from springs, as all other rivers do, but widely different in this, that it was the palm for 3000 years, held out to all the nations of the world as a *detur dignissimo*, "to be given to the most worthy," which, in my cool hours, I had thought was worth the attempting, at the risk of my life, which I had long either resolved to lose, or lay this discovery a trophy, in which I could have no competitor; for the honour of my country, at the feet of my sovereign."

The object of Mr. Bruce's wishes being now gratified, he bent his thoughts on his return to his native country. He arrived at Gondar, 18th Nov. 1770; but found, after repeated solicitations, that it was, by no means, an easy task to obtain permission to quit Abyssinia. A civil war, in the mean time breaking out (no uncommon occurrence in that barbarous country) several engagements took place between the king's forces, and the troops of the rebels, particularly three actions at Serbraxos, on the 19th, 20th, and 21st May 1771. In each of them, Mr. Bruce acted a considerable part, and received from the king, as a reward for his valiant conduct, a chain of gold of 184 links, the whole weighing upwards of 2 1-2 lb. Troy. After these engagements, he again earnestly entreated to be allowed to return home; but his request was for a long time rejected; his health, however, at last giving away, the king was, with the utmost difficulty, prevailed upon to consent to his departure. After a residence of nearly two years in that wretched country, Mr. Bruce left Gondar, on the 16th Dec. 1771, taking the dangerous way of the desert of Nabia, in place of the more easy road of Musuah, by which he entered Abyssinia. He was

Induced to take this rout from his knowledge and former experience of the cruel and savage temper of the Naybe of Masuah. Arriving at Teeawa, 21st March 1772, he had the misfortune to find the Shekh Fidele of Atbara, the counterpart of the Naybe of Masuah, in every bad quality. By his intrepidity and prudence, however, and by making good use of his foreknowledge of an eclipse of the moon, which happened at the precise time he had predicted, he was permitted to depart on the 17th April, and arrived at Senaar on the 29th, at which miserable and inhospitable place, he was detained upwards of four months. This delay was occasioned by the villany of those who had undertaken to supply him with money; but at last by disposing of 178 links of his gold chain, the well earned trophy of Serbraxos, he was enabled to make preparations for his journey, through the deserts of Nubia. He left Senaar 5th September, and arrived on the 3d October at Chendi, which he quitted on the 20th, and travelled through the deserts of Gooz, to which village, he came October 26th. On the 9th November, he left Gooz, and entered upon the most dreadful and dangerous part of his journey, the perils attending which he has related with a power of pencil, not unworthy of the greatest master. After innumerable difficulties, however, on the 10th January 1773, after more than four years absence, he arrived at Cairo, where, by his manly and generous behaviour, he so won the heart of Mahomet Bey, that he obtained permission to the commanders of English vessels belonging to Bombay and Bengal, to bring their ships and merchandize to Suez, a place far preferable, in all respects to Jidda, to which they were formerly confined. Of this permission, which no European nation could ever before acquire, many English vessels have already availed themselves; and it has proved peculiarly useful both in public and private dispatches. Such was the worthy conclusion of his memorable journey through the desert, a journey,

which, after many hardships and dangers, terminated in obtaining this great national benefit.

At Cairo, Mr. Bruce's earthly career had nearly been concluded by a disorder in his leg, occasioned by a worm in the flesh. This accident kept him five weeks in extreme agony, and his health was not re-established till a twelve months afterwards, at the baths of Poréttà, in Italy. On his return to Europe, Mr. Bruce was received with all the admiration due to his character; and after having passed some considerable time in France, particularly with his friend the Count de Buffon, he at last visited his native country, from which he had been absent upwards of twelve years.

It was now expected, that he would have taken the earliest opportunity of giving to the world a narrative of his travels, in which the public curiosity could not but be deeply interested; but this was retarded by various circumstances, particularly the long continued illness and death of his second wife, and a severe ague which repeatedly attacked him for sixteen years.

At last, however, he got leisure to put his materials in order; and, in 1790, his long expected work appeared in five large quarto volumes, embellished with many plates, maps and charts; at five guineas each copy. The work has been criticised, and the author accused of vanity: but there appears, on the whole such an air of manly veracity, and circumstances are mentioned, with a minuteness so unlike deceit, that a general impression of truth irresistibly fixes on the mind of the reader.

There never, perhaps existed a man better qualified for the hazardous enterprize he undertook than Mr. Bruce. His person was of the largest size, his height exceeding six feet, and his bulk and strength proportionally great. He excelled in all corporeal accomplishments, being a hardy, practised and indefatigable swimmer, trained to exercise and fatigue of every kind; and his long residence among the Arabs and

given him a more than ordinary facility in managing the horse. In the use of fire arms, he was so unerring, that, in innumerable instances, he never failed to hit the mark; and his dexterity in handling the lance and spear on horse-back, was also uncommonly great. He was master of most languages, understanding the Greek perfectly; and was so well skilled in oriental literature, that he revised the New Testament in the Ethiopic, Samaritan, Hebrew and Syriac, making many useful notes, and remarks on different passages. Of his learning and sagacity, his delineation of the course of Solomon's fleet from Tarshish to Ophir, his account of the cause of the inundations of the Nile, and his comprehensive view of the Abyssinian history afford ample proofs. He expresses, throughout all his works, a deep and lively sense of the care of a superintending Providence, without whose influence, he was convinced of the futility of all human ability and foresight to preserve from danger. He appears to have been a serious believer of the truth of Christianity; and his illustrations of some parts of the sacred writings are original and valuable.

He was preparing a 2d edition of his travels for the press, when he died, April 27th 1794, in consequence of a fall down his own stairs, in the sixty-fifth year of his age.



BUCHANAN, (GEORGE) the celebrated poet and historian, was born in the parish of Kilairn, Dumbartonshire, Scotland, in February 1506. On the death of his father, which happened when our author was very young, his mother was left in circumstances of extreme distress, having eight small children, to maintain, for whom their deceased parent had made no provision. Their maternal uncle, encouraged by the fair promise of George's childhood at school, sent him to Paris to compleat his education. The younger students in that university, being then chiefly exer-

oised in poetical composition, Buchanan tells us, that he spent much of his time in writing verses, partly from duty, and partly from the impulse of nature. Compelled by the death of his uncle and his own want both of health and money, he returned to his native country, in 1528, after a residence of about two years in Paris.

Soon after his arrival in Scotland, he enlisted as a common soldier, in the French troops, then in that country; but finding, at the end of a campaign, that a military life did not agree with him, he was forced to relinquish it, and, according to Moreri, took the habit of St. Francis; but this step seems attributed to him without foundation, as neither Buchanan himself, nor any of his biographers mention it. Reason, however, will appear in the course of this account, for supposing him well acquainted, if no way particularly connected with that order.

In the spring of 1524, he was sent to the university of St. Andrew's to study logic, under the celebrated John Major, and the year following, either from interest or literary attachment, followed his tutor to Paris; where he became partial to the doctrines of Luther. He now struggled with adverse fortune, for about two years; but was, at length, received into the college of St. Barbe, at Paris; where he presided over the class of grammar, till the year 1529.

We find him next under the protection of the Earl of Cassilis, who being pleased with his conversation, and admiring his talents, retained him five years, partly in France, and partly in his native country.

After the death of that nobleman, Buchanan, in 1534, whilst meditating another journey into France, was detained by James V. as preceptor of his natural son, who afterwards became a prior of St. Andrew's, then Earl of Murray; and, on the dethronement of Mary Queen of Scots, regent of the kingdom. His strong and lasting partiality to this pupil, explains, in a great measure, those virulent invectives against the

unfortunate queen, which some writers of Scottish history have so loudly complained of.

One of the most prominent features in the literary character of our author, was an aversion to popery. His innate abhorrence of monks, and his irresistible impulse to brand them with infamy, produced some of the principal misfortunes of his long and active life. The quarrel began by his writing a satire against the Franciscans; whilst in the family of the Earl of Cassilis; and he soon after, at the desire of James V. who suspected that order of a conspiracy against his life, wrote some other pieces on the same subject. But as these attacks were too imperfect for the revenge of James, he undertook the memorable satire, entitled "Franciscanus," which is probably, since the 6th satire of Juvenal, the most beautiful and complete work of that nature, which the world has ever seen. But with judgment to discover abilities, the worthless king, had neither justice to reward, nor honour to protect them. Corrupted by a bribe from cardinal Beaton, he consented to the murder of the poet. The priesthood anticipated the triumph of conducting him to the stake; but Buchanan was reserved for a different scene of action and sufferings. He broke out of prison and fled into England, where he addressed Cromwell, at that time minister of Henry VIII. in a short, but pathetic poem, describing the complication of disasters by which he was overwhelmed. He likewise inscribed to Henry himself, an elegant copy of verses, which concluded with, perhaps, the finest portrait of a great and good monarch that ever was imagined. His applications, however, were unsuccessful, and the verses remain a monument to the dishonour of the king and his minister. This experience of treachery in one sovereign and of ungenerosity in another, may first possibly have inspired Buchanan with that disdain of royalty and those republican principles, which formed, as it were, the essence of his soul. Finding, therefore, no protection

at this court, and seeing from the inconsistency of Henry's conduct, that both Catholics and Lutherans, were brought together to the same stake, he fled in the course of that year to Paris.

Unfortunately for our poet, Beaton was at that time engaged on an embassy to the court of France. He, therefore, hastened from the capital, as privately as possible, to Bourdeaux, where falling in with Andrew Govea, a Portuguese of great learning and merit; who was employed in teaching a public school; he disdained not to act as his assistant and during the three years he resided at this place he composed his four tragedies, *The Baptista*, *Medas*, *Jephtha*, and *Alcestis*. His principal object in these dramas, was to draw off the youth of France, as much as possible, from the allegories, which were then greatly in vogue, to an imitation of the ancients, in which he succeeded greatly beyond his hopes,

But all his genius, learning and merit were insufficient to avert the malice of offended power. Cardinal Beaton had been exerting his influence with the Archbishop of Bourdeaux, to have him apprehended, This revenge, however, was seasonably frustrated by Buchanan's friends, into whose hands Beaton's letters to the archbishop had fallen. The death of the king of Scotland, moreover, in 1542, and the circumstances in consequence of it, contributed to divert the cardinal's attention.

In the year 1546, his old friend Govea, was commissioned by the King of Portugal to invite able teachers of philosophy and classical literature, to establish themselves in the university of Coimbra. Among others, he made the king's proposal to Buchanan, who very willingly closed with it, as offering him a quiet retreat, and; that in the society of several of his friends, for the cultivation of letters in almost the only country of Europe, at that time free from foreign or domestic wars. Every thing went well, whilst Govea lived; but after his death, which happened the year follow-

ing, the learned men who followed him, and particularly Buchanan, who was a foreigner, and had few friends, suffered every kind of ill usage. His poem against the Franciscans was objected against him by his enemies, though they knew nothing of its contents; and his eating flesh in lent, was charged upon him as a heinous crime. It was reckoned a grievous offence in him to have said, in a private conversation, that he thought St. Austin favoured rather the Protestant than the Popish doctrine of the Eucharist; and two men were brought to testify that they had heard him express a dislike to the Roman Catholic religion. After cavilling with him a year and a half, his enemies, that they might not be accused of groundlessly harassing a man of his reputation, sent him to a monastery, for some months, to be better instructed in the principles of the Catholic faith by the monks, who, though, as he says, they were not bad men, knew nothing of religion. To amuse the *ennui* of his confinement, he here wrote a considerable part of his inimitable version of the psalms in Latin verse. Some have asserted, that this task was enjoined him as a penance for his heterodoxy, and that fascinated by the divine music of his lyre, the Monks of the cloyster rewarded him with his liberty. But whatever was the cause, he at length obtained it in 1551,

He now greatly desired to return to France, and earnestly solicited a passport for his journey; but the king, convinced of his uncommon merit, urged him to stay, and supplied him with money for his current expences till he could give him a place. Tired out, however, with delays, and not wishing a second time to expose himself to the resentment of the monks, he privately embarked on board of a vessel, which brought him to England, where things were in such confusion during the minority of Edward VI. that refusing some very advantageous offers to stay there, he went to France in the beginning of 1532. He had not been there long, till he published his "Jephtha,"

with a dedication to the Marshal de Brissac, with which, that nobleman was so much pleased, that the year following he sent for Buchanan into Piedmont, and made him preceptor to his son. He spent five years in this employment, and during the leisure it afforded him, fully examined the controversies, which agitated the christian world, and put his last hand to many of the most admired of his smaller poems. In 1563, he returned to Scotland, where he made an open profession of the reformed faith. In 1565, he again visited France, for the purpose of superintending the printing of the version of his Psalms. This voyage seems to have terminated his excursions to the continent.

About this time he was made principal of St. Leonard's college, in the university of St. Andrew's, an office, which he afterwards found it necessary to resign, on being appointed preceptor to James VI. by order of the Privy Council and States of the realm. His success as the tutor of this prince, is well known. When he was reproached as having made his Majesty a pedant, "It is a wonder," replied he, "that I have made so much of him."

He employed the last twelve or thirteen years of his life, in writing the history of Scotland, in Latin, in which he happily unites the force and brevity of Sallust, with the perspicuity and elegance of Livy. This work is divided into twenty books, beginning with the reign of Fergus, 330 years before Christ, and ending with that of the unfortunate Mary; not less unfortunate in the transactions of her reign, than to have had them transmitted to posterity by the brilliant pen of an historian, devoted to her enemies. All the latter years of his life were employed in this undertaking, and nothing but the most resolute application, could have enabled him to finish it, afflicted as he was, with extreme ill health, labouring under the advances of old age, and continually interrupted by the indispensable duties of the king's education.

Though Buchanan's merits and services were not left without honours or recompence, he arrived at most of them in the latest stage of his life, and is said to have left behind him neither estates nor money. He was first made director of the royal chancery, afterwards keeper of the privy seal, and a member of the council. Broken at length by age and infirmity, he resigned every public charge, and calmly composing himself for the approaches of death, breathed his last, at Edinburgh, 28th Sep. 1582, in the seventy-sixth year of his age.

In perusing the works of Buchanan, the first circumstance, which strikes us, is his uncommon fertility. Though the greater part of his life was spent in the task of teaching, a profession of which he bitterly complains, and though the history of Scotland, in which he has displayed such a profusion of excellence, might have exhausted a comprehensive mind; he has yet found leisure to write upwards of twenty thousand Latin verses, which are equal to three times the extent of the works of Horace. Of these verses about one third are occupied in his translation of the Psalms, where he has wandered into twenty-nine different kinds of metre. In the variety of his numbers, therefore, he leaves every poet ancient and modern, at an immense distance behind; and, as if the genius of Rome had not sufficiently extended the limits of her language: he has employed five different sorts of verse, which are said never to have been attempted by any former writer. He is constantly attentive to classical dignity of character. Good sense predominates in every sentence. He is not of those thoughtless compilers, in whom, to peruse twenty pages of elegance, or wit, we must wade through, whole volumes of bombast or buffoonery. We can never say "*Interdum bonus Buchananus dormit*". "Sometimes the good Buchanan sleeps," for in the whole wilderness of his poetry, there are not, perhaps, ten lines which his judicious admirers could wish to be forgot-

ten. We here speak of the intrinsic merit of the verses, without endeavouring to justify, on every occasion, either his panegyric or his censure.

As an herald of civil and religious liberty, our author deserves an ample share of the gratitude of nations. Never did the "rights of man," meet with a more ardent partizan, an advocate more acute, eloquent, philosophical and sublime. As he was the first man, who, at the revival of letters, united elegant learning to original, masculine thought, he seems to have been the first scholar, who caught from the ancients the noble flame of republican enthusiasm. This praise is merited by his neglected, though incomparable tract, "*De jure regni apud Scotos*," in which the principles of popular politics, and the maxims of a free government, are delivered with a precision and enforced with an energy, which no former age had equalled and no succeeding age has surpassed. The truly virtuous characters of antiquity he mentions, with the veneration, which they deserve. But judgment never drops the reigns to fancy. From his eye, the splendour of conquest did not hide its deformity; and when there fell in his way a Cæsar, an Alexander, a Xerxes, or a Charles V. the moralist sets no bounds to his abhorrence or detestation. As an instance of this, out of many which could be aduced, we shall mention his poem on astronomy, where, after having expressed his regret, that the names of the first discoverers of that science, had not been transmitted to posterity, he proceeds thus: "But we choose rather to celebrate the *barbarous* pride of Xerxes, the victories of the *dreadful* Cæsar, or the execrable armies of the Macedonian *tyrant*, while we suffer the benefactors of mankind to lay under the darkest shades of Lethe."

It is somewhat remarkable, that he, who was so universally celebrated, not only in his own country, but also throughout Europe, had no monument raised to his memory till 1788, when an elegant and well

proportioned obelisk, reaching to the height of 108 feet, was erected for that purpose, by subscription, at Killearn, the place of his nativity.



BUFFON, (GEORGE LEWIS LE CLERC, COUNT DE) the greatest natural historian that ever appeared in any age or country, was born at Monthard, in Burgundy, France, on the 7th September, 1707. He prosecuted his youthful studies at Dijon; and his indefatigable activity, his acuteness, penetration and robust constitution, fitted him to pursue business and pleasure with equal ardour. His first application was to mathematics and astronomy; but he did not neglect the cultivation of other sciences. At the age of twenty, he went with an English nobleman and his governor to Italy; but he overlooked the choicest remains of art, and, amidst the ruins of an elegant and luxurious people, he first felt the charms of natural history, whose zealous and successful admirer he afterwards proved. On his return to France, he fought, on some occasional quarrel, with an Englishman, whom he wounded, and was obliged to retire into Paris, where he translated Newton's Fluxions from the Latin, and Dr. Hale's Statutes from the English, into the French language. At the age of twenty-five, he visited England, and his residence there, which was only three months, terminated his travels.

At the age of twenty-one, Count de Buffon lost his mother, by whose death he was left an estate of three hundred thousand livres (58,275 dollars) per annum; and he was fortunately one of those, whose easy circumstances urged him on to literary pursuits, and cleared the path of some of its thorns. In 1739, M. De Buffon was appointed intendant of the King's garden and cabinet of natural history. This appointment fixed his taste to the study of natural history alone: at least, the other sciences were only so far attended to, as they had any relation to the grand object of his attachment.

The first volume of his "Natural History," the result of the most arduous researches, did not appear till 1749; the other volumes, to the number of thirty-three, followed at successive periods.

Whilst he was engaged in this great and important undertaking, he spent most of his time in retirement, at Monthard, where his leisure was little interrupted. He devoted fourteen hours every day to study; and, when we examine the extent of his knowledge, and the number of his works, we wonder at his having executed so much, even in this time. Early in the morning he regularly retired to a pavilion in his vast gardens, and he was then inaccessible. This, as Prince Henry of Prussia called it, was the *cradle of natural history*; but she was indifferently accommodated. The walls were naked; an old writing-table, with pen, ink and paper, and an elbow chair of black leather, were the only furniture of his study. His books, and other MSS. were in another apartment. When he had finished any one of his works, it was laid aside, that he might forget it, and he then returned to it with the severity of a critic. He was anxious that his writings should be perspicuous, and if those, to whom he read them, hesitated for a moment, he changed the passage.

In 1757, he married a young lady, whose birth, as well as personal and intellectual charms amply, compensated for her want of fortune. Notwithstanding the disparity of their years, this lady evinced, on all occasions, the most tender affection for her husband, and, like Caliphurnia, the wife of Pliny, the most earnest solicitude for his fame. Each new work of her husband, every fresh laurel added to his renown was to her a source of the most exquisite enjoyment. M. De Buffon lived long exempt from the infirmities of age, enjoying all his senses and faculties in perfection. At last, however, he was attacked by the stone, and refusing to submit to the operation of cutting, he fell a victim to that disorder, April 16th 1789, in the

eighty-first year of his age. He was in his perfect senses till within a few hours of his dissolution, and on the very morning preceding, gave directions concerning some work, which was to be done in the botanic garden.

The fame of this illustrious philosopher, was, by no means, confined to his own country; wherever literature was held in esteem, there he was loaded with academic honours. He was accordingly, not only elected perpetual-treasurer of the Academy of Sciences, and of the French Academy; but also Fellow of the Royal Society of London, and of the Literary societies of Berlin, Petersburgh, Bologna, Florence, Edinburgh, Dijon, Philadelphia, &c. In point of style, he was one of the most elegant writers in France; and the most astonishing interpreter of nature that ever existed. His funeral was attended with a pomp rarely bestowed on dignity, opulence, or power. A numerous concourse of academicians, and persons distinguished by rank and polite literature, met in order to pay the sincere homage due to so great a philosopher. In short, the streets were crowded by immense multitudes, who expressed the same curiosity, as if the ceremony had been for a monarch. This abundantly shews the reverence, which we generally pay to men, pre-eminent for their virtue and learning; nor ought we to omit the following anecdote, which abundantly evinces the truth of this assertion. During the war, which established the independence of the United States, the captains of English privateers, whenever they found in their prizes any boxes addressed to the Count de Buffon, (and many were addressed to him from every part of the world) forwarded them immediately to Paris, without opening them, whereas those directed to the King of Spain, were generally seized: and thus did the commanders of cruizing vessels, shew more respect to genius than to sovereignty.

Le Comte de la Cupede, in his description of the

four lamps suspended in the temple of genius, erected in the bosom of France, has given a pompous eulogium of Montesquieu, Voltaire, Rousseau and Buffon. How far he may be correct, in what he has advanced with respect to the three first, we do not pretend to say, but there is something so sublime in the last, that we cannot forbear to transcribe it: "It was no longer night, a star, created by nature, to illuminate the universe, shone with majesty. His course was marked by dignity, his motion by harmony, and his repose by serenity; every eye, even the weakest was eager to contemplate it. From his car resplendent over the universe, he spread his magnificence. As God enclosed in the ark all the works of creation, he collected, on the bank of the Seine, the animals, vegetables and minerals, dispersed in the four quarters of the globe. Every form, every colour, all the riches and instincts of the world, were offered to our eyes, and to our understandings. Every thing was revealed, every thing ennobled; every thing rendered interesting, brilliant or graceful. But a funeral groan was heard—nature grieved in silence. With Buffon the last lamp was extinguished."



BURGOYNE, (JOHN) a British lieutenant general, well known for his unfortunate campaign in America, was a native of England, and said to have been a natural Son of Lord Bingley. After having received the principles of a liberal education, he early devoted himself to the profession of arms, and whilst only a subaltern, married Lady Charlotte Stanley, the daughter of the earl of Derby; which, as most love marriages are, where money is not on both sides, was so resented by her father, that he vowed never to see them again. As time, however, unfolded the general's character, the earl became convinced, that his daughter had married an accomplished gentleman, an excellent scholar, and a benevolent man; and he ac-

cordingly gave her the same annuity, as her sisters, viz. 1332 dollars per annum, and 111,000 dollars at his death.

In the year 1762, when the Spaniards had formed a design of invading the kingdom of Portugal, the British sent to the assistance of their ancient ally, a body of troops, under the command of Burgoyne, who then held the rank of Brigadier General. He conducted himself here with the skill and fortitude of an experienced officer; entirely frustrated the designs of the enemy; and, by his prowess, contributed greatly to the accomplishment of a peace, for which he received the thanks of his Portuguese majesty. From the time he returned to his native country, till the commencement of the disturbances in America, which finally terminated in the establishment of the Independence of these States, as there was no call for the display of his military talents, he remained at home, enjoying the sweets of domestic retirement, and possessed, in a high degree, of the confidence of his sovereign. He had, accordingly, been promoted to the rank of lieutenant general in the army, was a privy counsellor, governor of a fort in North Britain, and had, likewise, been elected as a member of parliament for Preston.

In 1775, general Burgoyne, was ordered to America. Soon after his arrival, he was addressed in a long letter, by the unfortunate American general Charles Lee, who had served under Burgoyne, in Portugal, and with whom he had been in habits of the closest intimacy and friendship. In this letter, Lee asserts that the attack upon the American colonies, was in consequence of a deep laid scheme of the ministry, not only to annihilate the spirit of liberty in this country, but likewise, in Great Britain; and endeavours to convince the general, that if they should persevere in their attempts against America, all their efforts would be finally abortive; "because," said he, "not less than one hundred and fifty thousand gentlemen, yeomen

and farmers are now in arms, determined to preserve their liberties, or perish." Burgoyne's answer to this letter, fully unfolds the sentiments, which he then entertained with respect to the war, the high idea he had of the superiority of Great Britain, and his contemptible opinion of any resistance of which the Americans were capable. As it may be interesting to our readers, we shall lay some of his thoughts on this subject before them. After having declared, that from his infancy, he had entertained a veneration for public liberty, that he had regarded the British constitution as the best safeguard of that blessing, to be found in the history of mankind, and that the vital principle, in which the constitution moves and has its being, is the supremacy of the king in Parliament, he goes on, "if it is intended to wrest from Great Britain (the controul in parliament over the colonies) a link of that substantial, and I hope perpetual chain, by which the empire holds, think it not a ministerial mandate; think it not a mere professional ardour; think it not prejudice against any part of our fellow subjects, that induces men of integrity, and among such you have done me the honour to class me, to act with vigour. But be assured, it is conviction, that the whole of our political system depends upon preserving its great and essential parts; and none is so great and essential as the supremacy of legislation. It is conviction, that, as the king of England never appears in so glorious a capacity, as when he employs the executive power of the state to maintain the laws, so, in the present exertions of that power, his majesty is particularly entitled to our zeal and grateful obedience, not only as soldiers, but as citizens." In speaking of the American people, he says, "I feel, in common with all around me, for the unhappy deluded bulk of this country; they foresee not the distress that is impending. I know Great Britain is ready to open her arms upon the first reasonable overtures of accomodation: I know she is equally reso-

lute to maintain her original right; and I also know that if the war proceeds, your hundred and fifty thousand men, will be no match for her power." The general being thus satisfied in his own mind of the equity of reducing the Americans to subjection, and of the practicability of effecting it, determined to persevere in his career.

To effect a free communication between New-York and Canada, and to maintain the navigation of the lakes, was a principal object with the British, for the campaign of 1777. The expedition in that quarter had been projected by the ministry, as the most effectual method that could be taken to crush the colonies at once. The four provinces of New England had originally begun the confederacy against Great Britain, and were still considered as the most active in the continuation of it; and it was thought that any impression made upon them, would contribute in an effectual manner to the reduction of all the rest.

For this purpose, an army of 4000 chosen British troops, and 3000 Germans, was put under the command of general Burgoyne. Their train of artillery, was, perhaps, the finest that had ever been allotted to second the operations of an equal force. He had, likewise, excellent officers under him, and his soldiers were all exceedingly well disciplined, and had been kept in their winter quarters, with all imaginable care, in order to prepare them for the expedition on which they were going. On the 21st June 1777, the army encamped on the western side of Lake Champlain; where being joined by a considerable body of Indians, general Burgoyne made a speech, in which he exhorted these new allies to lay aside their barbarous manner of warfare, and to spare such prisoners as should fall in to their hands. After issuing an ill judged manifesto, in which he set forth the force of Great Britain, and that which he commanded, in terms ridiculously ostentatious; and, at the same time, threatened to punish with the utmost severity, those

who refused to attach themselves to the royal cause, he proceeded with his whole army to the siege of Ticonderoga. His manifesto, however, was so far from intimidating the Americans, that it only served to expose its author to ridicule and contempt.

Ticonderoga was, at that time, garrisoned by about 3000 men, under the command of general St. Clair; but as the works were so very extensive, as to render that number incompetent to defend them properly, the general, on the 5th July, deemed it expedient to evacuate it; and along with his army took the road to Skenesborough, whilst the baggage, artillery and military stores were sent on by water. But the British determined not to let them pass so easily, pursued them closely, and coming up with them near the falls of Skenesborough; engaged and captured some of their largest galleys, obliging the Americans to set the others on fire, together with a considerable number of their batteaux. They, likewise, closely followed after their retreating troops, forcing them to leave Skenesborough, and afterwards fort Anne; nor did they suffer them to make any permanent stop, till they reached fort Edward; from whence they, soon after the approach of the royal army, likewise, retired to Saratoga, and there they established their head quarters. In their rout, however, the Americans frequently disputed the ground with their pursuers, and though their efforts were not crowned with success, yet they fought with so much courage, skill, and discipline, as to render the victories of the enemy, by no means cheap. The artillery lost by evacuating the northern posts, and taken or destroyed in the armed vessels, at Skenesborough, amounted to 128 pieces. The loss of provisions, was also very considerable.

Such was the rapid torrent of success, which, in this period of the campaign, swept away all opposition from before the royal army. They were highly elated by their good fortune; considered their toils to be nearly at an end; Albany to be within their

grasp; and the conquest of the adjacent provinces reduced to a certainty. The Americans, however, notwithstanding these successes of Burgoyne, shewed not the least disposition to submit, but seemed only to consider how they might make the most effectual resistance. For this purpose, the militia was every where drafted to join the army of Saratoga; and such numbers of volunteers were daily added, that they soon began to recover from the terror into which they had been thrown.

It would be foreign to our purpose, to enter into a detail of the various circumstances which combined to frustrate the further operations of Burgoyne, and, at last, compelled him to surrender himself and his troops to that very army, of whose complete overthrow, he now considered himself as fully certain; as a narrative of that kind belongs rather to the province of the historian, than to that of the biographer. We shall, therefore, pass over in silence the various difficulties he encountered, previous to his arrival before Stillwater, on the 19th September, of which place the Americans, then under the command of the gallant Gates, had taken possession only a few days before. From this time, Burgoyne might have foreseen, that he had got into a situation, from which it was scarcely possible for him to extricate himself, and that his affairs were fast verging to that crisis which would ultimately terminate in his destruction. As, however, his success was an object of the utmost importance to the cause in which he had embarked, he determined that no exertion should be wanting on his part, to bring it to a happy issue.

As soon as he approached the Americans on the 19th September, being himself at the head of the central division of his army, having General Frazer and Colonel Breyman on the right, with Generals Reidsel and Philips on the left; he was attacked in his own division with the utmost violence, and it was not till General Philips came up with the artillery,

that the Americans could be repulsed. A constant blaze of fire was kept up, and both armies seemed determined on death or victory. As day light closed the Americans retired, leaving the British masters of the field of battle. No solid advantage, however, resulted to the British from this encounter. The conduct of the Americans had fully convinced every one, that they were able to sustain an attack in open plains with the intrepidity, the spirit and the coolness of veterans. For four hours they maintained a contest, hand in hand, and when they retired, it was not because they were conquered, but because the approach of night, made a retreat to their tents indispensibly necessary.

This action, though it decided nothing, was followed by important consequences; of these, one was the diminution of the zeal of the Indians, and also of the Canadians, and other provincials in the British army, who, in great numbers, abandoned the British standard, when, instead of a flying and dispirited enemy, they had a numerous and resolute force opposed to them. On the 7th October, Burgoyne again moved towards the American army, and sent a body of 1500 men to reconnoitre their left wing; intending, if possible, to break through it, in order to effect a retreat. The detachment, however, had not proceeded far, when a dreadful attack was made on the left wing of the British army, which was with great difficulty, preserved from being entirely broken, by a reinforcement brought up by General Frazer, who was killed in the attack. General Arnold commanded that part of the American army, which was opposed to the British left wing, and would have forced the intrenchments, had he not received a dangerous wound, which obliged him to retire. Thus the attack failed on the left, but on the right, the German reserve was defeated with great slaughter, and the loss of all their artillery and baggage. This was by far the heaviest loss the British

army had sustained since the action at Bunker's-hill. The killed and wounded amounted to near 1200, exclusive of the Germans, and the Americans had now an opening on the right, and rear of the British forces, so that the army was threatened with utter destruction. This obliged Burgoyne once more to shift his position, that the Americans might also be obliged to alter theirs. This he did, on the night of the 7th without any loss, and all the next day continued to offer battle, but the Americans were too well assured of obtaining a complete victory, by cutting off all supplies from the British, to wish for a general engagement. They advanced on the right side, in order to inclose him entirely, which obliged the general to direct a retreat towards Saratoga; but this, after a bold attempt, he found impracticable. Surrounded, in this manner by destruction, Burgoyne resolved to escape by night, to Fort Edward, each soldier carrying his provisions on his back. Their artillery was to be left behind. But even this sad alternative was, likewise, found to be impossible; for, while the British army were preparing to march, they received information, that their enemies had already possessed themselves of the road to fort Edward, and that they were well provided with artillery.

The situation of the royal army had now attained the climax of difficulty and danger. Abandoned in the most critical moment by their Indian allies, unsupported by Clinton's army from New-York, enervated by incessant toil, and greatly reduced in their numbers by repeated battles, they were invested by a numerous army, without a possibility of retreat, or procuring provisions: a continual cannonade pervaded the camp, and rifle and grape shot fell in many parts of their lines.

In this state of extreme distress and danger, the British continued till the 13th October, when an inventory of provisions being taken, it was found, that no more remained, than what was sufficient for seven

days subsistence of the troops. Burgoyne instantly called a council of war, at which, not only field officers, but every captain was ordered to assist. Their unanimous opinion was, that their present situation justified a capitulation, on honourable terms. A negotiation, accordingly, opened next day, which speedily terminated in a capitulation of the whole British army, the principal article of which was, that the troops were to have a free passage to Britain on condition of not serving against America, during the war. The number of those who surrendered at Saratoga, amounted to 5750: the sick and wounded left in the camp, when the army retreated to Saratoga, to 528, and the number lost in killed, taken and deserted, since the capture of Ticonderoga, was near three thousand men.

Such was the melancholy event of a campaign from which the British expected the most important benefits. The capture of Burgoyne was the hinge on which the revolution turned; for, whilst it encouraged the perseverance of the Americans, by well grounded hopes of final success, it increased the embarrassment of that ministry, which had so ineffectually laboured to compel their submission.

In 1778, Burgoyne returned to Great Britain, where he was received with the utmost coolness, or rather contempt by the ministry, and denied admission to the presence of his sovereign. He could not, however, be prevented from his seat in Parliament. There he was constant in his attendance, and unceasing in his endeavours to have his conduct fully investigated, which indeed, had been so unmercifully censured, that even the ministers began to think he had suffered too much, and that he ought to be allowed to vindicate himself. He was, accordingly, permitted to bring witnesses in his own behalf, and from the most respectable evidence it appeared, that he had acted the part, as occasion required, both of a general and a soldier; that the attachment of his army to him was so great, that no

danger or difficulties could shake it, and that, even when all their patience and courage were found to be ineffectual, they were still ready to obey his commands, and die with arms in their hands. A great number of other particulars relating to his expedition, were also cleared up entirely to his honour, and several charges against him totally refuted. Soon after he had thus vindicated his character, he resigned all his emoluments from government, to the amount of 15,540 dollars per annum.

Towards the close of the year 1781, when, notwithstanding the reiterated disappointments, which the British ministry had experienced in America, a majority in parliament still seemed determined to persevere: Burgoyne, anxious to save his country from ruin, joined the opposition, and strenuously advocated a motion which was made against the farther prosecution of the war. He said, he was now convinced that the principle of the American war was wrong, though he had not been of that opinion when he formerly engaged in the service in America, that he had been brought to this conviction, by observing the uniform conduct and behaviour of the people of America. "Passion, prejudice and interest, said he, might operate suddenly and partially; but, when we saw one principle pervading the whole continent, the Americans resolutely encountering difficulty and death for a course of years, it must be a strong vanity and presumption in our own minds, which could only lead us to imagine that they were not in the right. It was reason and the finger of God alone, that implanted the same sentiment in three millions of people. He would assert the truth of the fact against all which either art or contrivance could produce to the contrary. He was, likewise, now convinced, upon comparing the conduct of the ministry, as time had developed their system, that the American war formed only a part of a general design, levelled

against the constitution of Britain and the general rights of mankind."

From the peace till the time of his death, which was occasioned by a fit of the gout, 4th August, 1792, Gen. Burgoyne lived as a private gentleman, in or near the city of London. He died richer in esteem than money, for in the saving or securing of that article he had no talent. He was the author of four comedies, all of which, particularly "The Heiress," were much esteemed.



BURKE, (EDMUND) son of a respectable attorney, was born in a small town in the county of Cork, Ireland, 1st January 1730. At a very early age, he was sent to Ballytore school, a seminary in the north of Ireland, of very great repute, and well known for furnishing the bar and the pulpit, with many of the most respectable and eminent characters. Here Mr. Burke soon distinguished himself, by an ardent attachment to study, a prompt command of words, and a good taste. He took the lead in all general exercises and was considered as the first Greek and Latin scholar. He also devoted a great part of his time to the study of poetry and *belles lettres*, and before he left the school, produced a play in three acts, founded on some incident in the early part of the history of England. All that we know of this juvenile production, is that *Alfred* formed the principal character, and we have been told, that this part breathed a spirit of freedom and sublimity that was wonderful, considering the age of the author. After having continued some time at this seminary, he was entered a fellow commoner, at the university of Dublin, where he pursued his studies with the same application as at school, and where he was no less esteemed as a scholar, than beloved for his agreeable manners, and the integrity of his friendships; in-

deed, this last feature of his character was by peculiar praise through life.

After staying the usual time at the university, he came over to London, and entered himself as a student of the honourable society of the Middle Temple. Here, though neither the duties of the Inns of courts, nor the examples of his fellow practitioners in the law, demanded or stimulated his attention; such was his natural inclination for knowledge, that he studied here as in every other situation with unremitting diligence.

What was his first production after this period, we cannot exactly state; we have, however, been informed on respectable authority, that it was a poem, and that it was unsuccessful. This may seem paradoxical to some, considering the extent and variety of his talents, and above all the copious imagery, with which his subsequent works and speeches abound; but history, and a closer observation on mankind will furnish us with many cases in point. Cicero, amongst a crowd of others, stands predominant in this predicament, who, though, by far the greatest orator of his time, as well as one of the finest writers, yet in attempting to be a poet, was so far from being successful, that he subjected himself, on this ground only, to the ridicule of his cotemporaries and posterity.

But Mr. Burke's first known publication was a work of much greater consequence, not only when we consider it as a work of fancy, but as an imitation of an original, of whom even hope despaired of seeing so well paralleled; what we allude to is the well known pamphlet, entitled "A Vindication of Natural Society," for sometime supposed to be a posthumous work of Lord Bolingbroke. To assume the style and character of such a writer, who had passed through all the high gradations of official knowledge, for near half a century; a fine scholar, a most ready and eloquent speaker, as well as the sublimest and most nervous writer of his time, was, perhaps, one

of the oldest attempts, ever undertaken; particularly when it is considered by whom!—By a young man, who conformed to the manners, habits, and college connections of the *literati* of England, who could have no near view of the great character he imitated, and whose time of life would not permit of those long and gradual experiments, by which excellence of any kind is to be obtained; but great and extraordinary mind have a consciousness of their own strength, which is their least and truest adviser.

“A Philosophical Enquiry into the Origin of our Ideas on the Sublime and Beautiful,” was the next production of his pen, which soon engaged all readers, who had the least pretension to taste or science.

The celebrity of such works soon made Burke known to the *literati*, amongst whom were the late Lord Littleton, the archbishop of York, and many other respectable characters, who were proud to patronize a young man of so good a private character and so very distinguished talents. It was in consequence of these connections, that we soon after found Mr. Burke in the suite of the Earl of Halifax, who was appointed Lord Lieutenant of Ireland, October, 1761. Before he left Ireland, he had a pension settled on him of 888 dollars per annum, which was said to be obtained through the interest of the Right Honourable William Gerard Hamilton, the official secretary to the Lord Lieutenant. Report said, at the time, that Mr. Burke had obliged Mr. Hamilton in turn, by writing the celebrated speech for him, which, as he had never afterwards spoken another of such consequence, dubbed him through life with the name of “Single speech Hamilton.” The connection between these two gentlemen did not last very long; for, a few years afterwards, on some political contest, Mr. Hamilton telling Mr. Burke, as coarsely as it was unfounded, “that he took him from a garret,” the latter very neatly replied, “then, Sir, by your own confession, ’twas I that descended to

know you ;” and, at the same time, threw up his pension.

Mr. Burke's fame, as a writer, was now established ; and what added another wreath to his character, were some pamphlets written before the peace of 1763. These introduced him to the acquaintance of the late Mr. Fitzherbert, a gentleman who esteemed and protected men of letters, and by whom he was introduced to the late Marquis of Rockingham and the late Lord Verney ; events which opened the first great dawn of our author's political life.

In the year 1765, upon the change of administration, which then took place, the Marquis of Rockingham was appointed first lord of the treasury, by whom Mr Burke was appointed as his private secretary. He was, also, soon after, through the interest of lord Verney, returned as one of the representatives in parliament for the borough of Walton, in Buckinghamshire.

Soon after Mr. Burke had taken his seat in the house, he had the singular felicity of evincing to the world, that, to the character of an elegant writer, he added that of an eloquent speaker, as the very first speech he made, “ on the impolicy of taxing the American colonies” was so much admired for its spirit, observation and oratory, that the late lord Chatham, who immediately followed him in the debate, said, “ he should not go any farther into the detail of the business, as that young member (alluding to Mr. Burke) had so forcibly and eloquently anticipated every thing he had to offer on the subject.” But the Rockingham administration, as it was called, was of short duration ; for, notwithstanding, that, under their auspices, many salutary and popular acts were passed, particularly the total repeal of the stamp act, they were dismissed early in 1766, and the Duke of Grafton appointed first lord of the treasury, in the room of the Marquis of Rockingham, by which change Mr. Burke lost his place.

This was a stroke which his private fortune could ill bear; but he had the honour of being a member of a virtuous administration; he had the opportunity of opening his great political talents to the public; and above all, of shewing, to a number of illustrious friends, his many private virtues and amiable qualities, joined to a reach of mind scarcely equalled by any of his cotemporaries.

To give even a brief sketch of Mr. Burke's parliamentary conduct would exceed our limits. We shall, therefore, pass over all his other transactions, prior to the year 1774, at which period, the American affairs having become extremely critical, afforded him a good opportunity of shewing his superior talents, as an orator, his great political depth of mind, and his attachment to the true interest, not only of the colonies, but, likewise, of the mother country. In a course so splendid as that of our author, it would be extremely difficult to point out any particular period, in which he was most illustrious; yet, if we may be permitted to fix any point of time as the acmè of his political glory, we would attach it to his speech, on the 19th of April, 1774, in consequence of a motion for "a committee of the whole house to take into consideration the duty of three pence per pound weight on tea, payable in all his majesty's dominions in America."

In this speech, he had occasion to shew the original plan of government in taxing the colonies, and, of course, to exhibit the characters that were effectually concerned, either in its progress or opposition. As many of the characters were then living, the task was peculiarly delicate: for whilst he thought it his duty to commend some, he was equally bound, on the same principle, to criminate others. But Burke's mind was fully equal to the task: all the leading and pleasing features of those great men, who were his political opponents, he praised with a manly openness, that would have done honour to the warmest

and most exalted friendship : even when he thought of their defects, he softened in such a manner, by either attributing them to original opinions, early habits, or the co-operation of party, that those most intimately attached to their memories would not be displeased with their general portraits. A dissolution of parliament having taken place soon after, Mr. Burke was again chosen as a member for Malton. He was, likewise, at the same time, elected by a great majority of suffrages to represent Bristol. In this situation, whom should he serve? His former constituents, though well pleased with his conduct, thought that the general cause would be best promoted by his accepting a seat for Bristol, and, accordingly, gave him up.

His address to the electors, upon this occasion, was as liberal as their invitation. He did not, like other candidates, on a spur of mistaken gratitude, or the artifice of popular conciliation, pledge himself to be the mere vehicle of their instructions, but frankly told them his opinion of the trust they had reposed in him. "Certainly, Gentlemen," says he, "it ought to be the happiness and glory of a representative, to live in the strictest union, the closest correspondence, and the most unreserved communication with his constituents. Their wishes ought to have great weight with him ; their opinion high respect ; their business unremitting attention : it is his duty to sacrifice his repose, his pleasures, his satisfaction, to theirs : but his unbiassed opinion, his mature judgment, his enlightened conscience *he ought not to sacrifice to you*, to any man, or to any set of men." He, afterwards, proceeds, "you choose a member, indeed, but when you have chosen him, he is not a member of Bristol, but a *member of parliament*. If the local constituent should have an interest, or should form an hasty opinion, evidently opposite to the real good of the community, the member of that place ought to be

as far as any other from any endeavours to give it effect."

With these free and constitutional sentiments, Mr. Burke, set out, and it is very well remembered, that in the course of his six years representation for Bristol, which was full of the most important and critical business, "neither ambition nor avarice justled him out of the strait line of his duty—nor did that grand foe of active life; that master vice in men of business; a degenerate and inglorious sloth make him flag and languish in his course."

In 1780, Mr. Burke stood candidate for Bristol again; but some points of his parliamentary conduct, particularly his voting on the bill in favour of the Roman Catholics, seemed to give offence, and though he vindicated himself in a most eloquent manner, such was the opinion of the majority in favour of narrow principles, that he lost his election, and took his seat in the new parliament for Malton.

The spring of 1782, opened a new scene of great political crisis. The American war had then continued nearly seven years, and partly from the ill success, as well as the principle of this war, the great bulk of the nation began to be heartily tired of it. The opposition against administration became daily more and more formidable, so that at last, to gratify the wishes of the nation, a change of ministry was effected, when Mr. Burke, (who was at the same time made a privy counsellor) was appointed pay-master general of the forces. On the 15th April, Mr. Burke brought forward his great plan of reform in the civil list expenditure, by which the annual saving would amount to 321,314 dollars. This bill was followed by another for the regulation of his own office; on which occasion Mr. Burke acted with a liberality and disinterestedness highly honourable to a man in his circumstances; for he voluntarily gave up a number of perquisites, which had been heretofore uniformly enjoyed by his predecessors, and which, in the ag-

gregate amounted to so great a sum annually, as, in a very few years, would have rendered the person who enjoyed them quite independent.

The next great political object of Mr. Burke's attention was in the impeachment of Warren Hastings. Whatever merit or demerit, there was in this procedure, it originated with him; as he had pledged himself to undertake it, long before Mr. Hastings' return from India, and he kept his word. Parliament, however, sanctioned his motion for an impeachment, and from that time to its final determination, it became their own act and deed.

We now come to the last and most important epoch in the life of Mr. Burke—*The French Revolution*. That point, whence if he did not really turn back, in the orbit, in which he had hitherto shone so brightly, as the able advocate of popular right and liberty, he certainly appeared, at least, to common eyes, to become retrograde. Dr. Bisset, the apologist of Mr. Burke, in order to prepare the reader for Mr. Burke's extraordinary line of conduct with respect to that great event, enters into a very long disquisition on the old government of France, the progress of metaphysical learning, which led to the subversion of that government, the progress of the revolution, the violence and injustice with which it was accompanied, and the extravagant notions of liberty, entertained by some who approved it; but more especially he dwells on the effects, which it produced on the mind of Mr. Burke, who, from principle and habit, *guided by experience*, in his judgment, considered liberty as a matter of moral enjoyment, and not of metaphysical disquisition; and who, like Livy, did not think *a horde of barbarians* equally fitted for the contests of freedom as men in a more advanced state of knowledge and cultivation. Under the old government of France, the Doctor acknowledges "the suggestion of a priest, or a prostitute would desolate a province, and drive from the country its most industrious inhabitants: the pea-

sant was like the ox, the mere property of his superior, and the tyranny of the lord was only suspended and checked by the tyranny of the officers of government, who dragged him from his starving family, to work in some *corvée* of public concern, or of absurd magnificence, or to sell him salt, respecting which, he was neither permitted to choose the time at which he would purchase, nor the quantity he would take." The revolution, which delivered twenty-four millions of people from this kind of *established government* excited in the cautious mind of Mr. Burke only the reflections, that bad as arbitrary power was, unwise efforts to shake it off might produce still greater evils: that the notions of liberty, which prevailed in France, were speculative and visionary; that the impetuous character of the French required much *closer restraints* than that of many other states, and that the composition of the National Assembly, the degradation of the nobility, the abolition of orders, and the confiscation of the property of the church, all tended to prove, that a compound of anarchy and wickedness would be substituted for the old arbitrary government. Mr. Burke's *cautious* opinions, however, on this subject, were not those of Englishmen in general. The love of liberty, a sentiment in itself so noble and so congenial to their feelings, was so powerful as to conquer every other sentiment, and inspire admiration of the exertions, which overthrew despotism. Even his old friend Mr. Fox, considered the French Revolution, as a change which forebode peace to Great Britain, and Europe; and, in his speech, on the army estimates, in 1790, said that he considered that event as a reason for rendering a smaller military establishment advisable, for, "the new form," said he, "that the government of France was likely to assume, would, he was persuaded, make her a better neighbour, and less propense to hostility than when she was subject to the cabal and intrigues of ambitious and interested

statesmen." Burke, who had been waiting for an opportunity of declaring his disapprobation of the principles and proceedings of the French *Revolutionists*, delivered his sentiments on this occasion. In the course of his speech, after having dissented from Mr. Fox, he expressed his fear, that Great Britain, "being led through an admiration of successful *fraud* and *violence* should imitate the excesses of an irrational, unprincipled, prosecuting, confiscating, plundering, *ferocious, bloody, and tyrannical democracy.*" Without enquiring whether this sentiment of Mr. Burke may or may not be reconciled by metaphysical ingenuity, with some latent principle, extracted from the great mass of his former writings, and speeches, it is easy to conceive that the application of the words *ferocious, bloody and tyrannical democracy*, to men who had overthrown despotism, by a man, who had, during a long life been the most bold and zealous member of a popular party, and who had justified and praised America for venturing on all the horrors of a revolution, rather than submit to the imposition of a trivial impost, must have been heard by his old friends with astonishment.

Mr. Burke having thus shewn himself as the declared enemy of the French Revolution, applied himself with much industry to collect information respecting the events, which took place at Paris; and he received letters, among others from Thomas Paine, Mr. Christie, and Baron Cloutz. It was in answer to one of those letters, which exhibited the Revolution in its most gaudy colouring, that he wrote his celebrated "*Reflections.*" With respect to this publication, the ministry, and their friends, entertained the highest opinion; but several men of the highest talents, the majority of Mr. Burke's former associates, the very ablest of those in the House of Lords, in short, all those who entertained, what we deem rational notions of liberty, while they admired

the execution, condemned the tendency of the "*Reflections*."

The next publication of Mr. Burke, was his "*Second Letter to a Member of the National Assembly*;" in which, after having retouched the several topics of the *Reflections*, he now carries his view to the effects of the revolution on private and social happiness, and labours, to prove that the plans of education and civil regulations, which the assembly had formed, sprang from the same source of untried theory, and tended to the same disorder and misery. Knowing that Rousseau was the model held up to the imitation of their youth, he analyzes the character of that Philosopher, along with those of Voltaire and Helvetius.

On the annunciation by the French ambassador, of the acceptance of the new constitution by the king, Mr. Burke wrote his "*Hints for a Memorial*," to be delivered to M. De Montmorin; which went to prove, first that no revolution is to be expected in France, from internal causes solely: secondly, that the longer the present system exists, the greater will be its strength: and thirdly, that as long as it exists, it would be the interest of the revolutionists to distract and revolutionize other countries.

The process of affairs in France, had now greatly increased the importunity of those, who demanded parliamentary reform in Great Britain. Burke opposed every idea on that subject, with great vehemence and perseverance; and soon after the retreat of the king of Prussia, and the success of the Republicans; he wrote the "*Second Memorial*," contained in his *Posthumous Works*; in which he exhorts his countrymen, to take the lead in forming a general combination for the repression of French power and French principles.

Towards the close of the year 1793, he wrote the *Third Memorial*, entitled, "*Remarks on the policy of the Allies with respect to France*;" in which he advises as the only means of restoring order, religion,

and property in France, that the chief direction of every thing relative to her internal affairs, should be committed to the EMIGRANTS, whom he calls "MORAL FRANCE!!"

Agreeably to the resolution, which Mr. Burke had long formed, of retiring from parliament, when the trial of Mr. Hastings should be finished, he in the summer of 1793; resigned his seat, a sentence having then been passed on Mr. Hastings.

Another letter from Mr. Burke, defending his conduct, and his celebrated *Reflections*, in answer to some observations, which had fallen from the Duke of Norfolk, in parliament, is the only remarkable publication, besides those we have mentioned, which he gave to the world, until royal bounty rewarded his services by a pension. His acceptance of this mark of favour, was said by his enemies, to account fully for all his preceding conduct, relative to the French revolution; but his biographer Dr. Bisset observes; that, it is impossible, that Mr. Burke at any time sacrificed his principles to his interest. The public, no doubt, have long since settled their opinion on this point; if they have not, Dr. Bisset brings no new argument to assist their determination.

From the beginning of June 1797, Mr. Burke's health rapidly declined; but his body, not his mind, was affected. His understanding operated with undiminished force and uncontracted range, and his disposition retained its former sweetness and amiability. He continued regularly and strenuously to perform the duties of religion and benevolence. On Tuesday, July 7th, he spent the morning in a recapitulation of the most important scenes of his life, the circumstances in which he acted, and the motives by which he was prompted: shewed that his comprehensive mind retained the whole series of public affairs, and discussed his own conduct, in the arduous situations he had had to encounter. He expressed his forgiveness of

all who had, either on that subject or for any other cause, endeavoured to injure him. He had frequently, during his last illness, declared; what his intimates knew well before, his thorough belief of the Christian religion, his veneration for true christians of all persuasions, but his own preference to the articles of the church of England; and in the full assurance of a blessed immortality, he expired without a groan, 8th July, 1797.

The talents and acquirements of this extraordinary man, were so transcendently super-eminent, that no attempt has been made to depreciate them, even by his enemies; but notwithstanding the pains his biographer has taken to shew that his conduct was *consistent*, there are not many, we believe, whom he has satisfied on that particular; for, was it consistent in *him*, who applauded America, for dissolving its government, venturing into blood, and hazarding all the horrors of anarchy, in supporting its claim to the right of self taxation, to reprobate France for shaking off a despotism, which violated all "the rights of man" and perverted the ends of society? Was it consistent in *him*, the tendency of whose writings, speeches and conduct was, for so many years, to inspire mankind, and particularly his countrymen with the warmest love of liberty!—to write, speak and act, at last, in such a manner as counteracted the spirit of liberty every where, and tended to perpetuate every establishment of despotism and superstition? In a word, was it consistent in that man, who had been the steadfast, we might even say the *virulent* opponent of Mr. Pitt, to receive a pension from the crown, to leave off all connection with those persons, with whom he had heretofore acted in politics, and to become the most strenuous advocate of that same administration, whose measures he had formerly reprobated with all his abilities? It is, indeed, possible, that Mr. Burke had some reasons for his conduct, which might justify

him to himself, but we believe it still remains a very difficult task for his warmest panegyrists, to prove, to the satisfaction of the world that he was consistent.



BURNET, (WILLIAM) governor of the colonies of New-York and New-Jersey, was the son of the celebrated Gilbert Burnet, bishop of Salisbury, in England, a gentleman well known for his zeal in promoting the revolution, which finally placed the present family upon the throne of Great Britain, and also distinguished as a writer, by his "History of the Reformation," his "Exposition of the thirty-nine articles of the church of England," and his "History of his own times."

His son William, the subject of this memoir, had been a man of considerable fortune, previous to the bursting of the South Sea bubble, in 1720, which had reduced many of the most opulent families in Great Britain to indigence. Finding himself then involved in the general calamity, he was glad to accept of commissions for the governments of New-York and New-Jersey, with a view to his retrieving his fortune, in a course of years.

He arrived at New-York, 17th September, 1720, when he took upon himself the government of that province. Mr. Burnet was a man of sense and polite breeding, sprightly, and of a social disposition. He studied the arts of recommending himself to the people; had nothing of the moroseness of a scholar, affected no pomp, but visited every family of reputation, and often diverted himself in free conversation with the ladies, by whom he was greatly admired. By such conduct, as well as by his moderation and integrity, in discharging the duties of his office, he greatly conciliated the affections of the inhabitants.

Of all the governors of New-York, none of his predecessors had such extensive and just views of

Indian affairs, and the dangerous neighbourhood of the French, as governor Burnet, in which Mr. Livingston was his principal assistant. His attention to these matters appeared at the very commencement of his administration; for, in his first speech to the assembly, he laboured to implant the same sentiments in the breasts of the members; endeavouring to alarm their fears, by the daily advances of the French, their possessing the main passes, seducing our Indian allies, and encreasing their new settlements in Louisiana.

The address of the assembly, in answer to this speech, contained a passage, manifesting, in the strongest terms, the confidence they reposed in him. "We believe," said they, "that the son of that worthy prelate so eminently instrumental under our glorious monarch, William III. in delivering us from arbitrary power, and its concomitants, popery, superstition and slavery, has been educated in, and possesses those principles, that so justly recommended his father to the council and confidence of protestant princes; and succeeds our former governor, not only in power, but inclination to do us good."

From such a congeniality of sentiment between the governor and legislature, the public business proceeded without suspicion or jealousy, and nothing intervened to disturb the tranquility of the political state. Among the most remarkable acts passed at this session, we may reckon that for prohibiting the sale of such goods to the French, as were proper for the Indian trade. This was a favourite act of the governor's, and though a law very advantageous to the province, became the source of an unreasonable opposition against him, which continued throughout his whole administration. Mr. Burnet's scheme was to draw the Indian trade into our own hands, and to obstruct the communication of the French with our allies, which gave them frequent opportunities of seducing them from their fidelity. Amongst those who were more immediately prejudiced by this new regulation, the

importers of those goods from Europe, were the chief: and hence the spring of their opposition to the governor.

None of his predecessors did so much business in Chancery as he. The office of Chancellor was his delight, in the exercise of which, he made a tolerable figure, although he was no lawyer. He had, however, one fault, which was very unsuitable for a judge, viz. the precipitance of his decisions, for he used to say of himself, "I act first, and think afterwards." Several very important decrees of this court, had at last excited great clamour amongst the people, and that circumstance together with the act for prohibiting the sale of Indian goods to the French, occasioned so great a diminution of his interest, that in the year 1727, an assembly was elected, a great majority of which was against him.

After this short view of his conduct as governor of New-York, we shall now take some notice of his administration in the colony of New-Jersey. Early in the spring of 1721, the assembly having met, he addressed them in a congratulatory speech upon the present state of affairs, and after telling them that he had no reason to doubt of their determinations to support his majesty's government in such an honourable manner as would become them to offer, and him to accept, very disinterestedly adds, "in doing this, I must recommend to you not to think of me, so much as of the inferior officers of this government, who want your care more, and whose salary has hitherto amounted to a very small share of the public expence," and as an inducement to their compliance in this respect, he adds, "I cannot neglect this occasion of congratulating you upon the treasures lately discovered in the bowels of the earth, (alluding to the copper mines,) which cannot fail of circulating for the general good, the increase of trade, and the raising the value of estates." Although the Assembly's answer, in general, expressed great approbation of the gover-

nor's speech, yet in that paragraph, which respects the copper mines, they do not seem to have attached the same importance to that discovery as his excellency. It is this, "we thankfully acknowledge your Excellency's congratulation, and doubt not when the *imaginary* treasure, except Mr. Schuyler's, becomes real, the country will not be wanting in their duty to his majesty in making your Excellency and the officers of the government partakers of the advantage." Sundry bills were prepared during this session, one of which had a title too singular to be omitted; "An act against denying the divinity of our Saviour Jesus Christ, the doctrine of the blessed trinity, the truth of the holy scriptures, and spreading atheistical books." Assemblies in the colonies had rarely troubled themselves with these subjects, perhaps never before nor since; but it was supposed to have originated from the governor, who had a turn that way, and had written a book to unfold some part of the apocalypse; the bill, however, was rejected.

Although Mr. Burnet's administration had, upon the whole, been satisfactory to the Colonies of New-York and New-Jersey, yet in consequence of complaints against him for his conduct, in the court of Chancery, which we have already mentioned; he was superceded in 1728, and appointed governor of New-Hampshire and Massachusetts. He was very fond of New-York, and left it with reluctance. His marriage with the daughter of Mr. Vanhorne, soon after his arrival, had connected him with a numerous family; and, besides an universal acquaintance, there were some gentlemen, with whom he had contracted a strict intimacy and friendship.

The excessive love of money, a disease common to all his predecessors, and to some who succeeded him, was a vice from which he was entirely free. He sold no offices, nor attempted to raise a fortune by indirect means, for he lived generously, and carried scarce any thing away with him but his books. These and

the conversation of men of letters, were to him inexhaustible sources of delight. He had, likewise, made some useful astronomical observations; but, by his "Comments on the Apocalypse," he exposed himself, as other learned men have done, who have written on that subject, to the criticisms of those who have not abilities to write half as well. This book we have never seen, but from the opinion of a gentleman on whose judgment we can implicitly rely, we are satisfied it would be highly prized by those who are fond of diving into the prophecies contained in the sacred scriptures.

When Mr. Burnet was entering Boston, he was received with unusual pomp, and met by a greater cavalcade than had ever been seen there before. In his first speech to the Assembly, he urged this grand appearance, as a proof of their ability to support his majesty's government in a very honourable manner, and, at the same time, acquainted them with the king's instructions to insist upon an *established salary*, and his own determination firmly to abide by his orders. The assembly, from the beginning, seemed determined to oppose any permanent establishment, and would only allow him such annual grants as to them should seem proper. A serious dispute ensued, and both parties remained inflexible. An opposition so violent and unexpected had the most evident effect upon the spirits of the governor, who, at last, fell sick of a fever, and died at Boston, after a few days illness, 7th September, 1729, leaving the controversy between him and the general court still undetermined.

Upon his death, the resentment which had been raised against him, almost immediately ceased. Many amiable parts of his character revived in the minds of the people. He had been steady and inflexible in his adherence to his instructions, but discovered nothing of a grasping or avaricious mind. It was the mode, not the quantum of his salary, upon which he insisted. In his disposal of public offices he gave the pre-

ference to such as were disposed to favour his cause, and even displaced some for not favouring it; going further, in this respect, than good policy would allow; by which means, he got many enemies: but an immoral or unfair character, was, with him, a bar to office, and he gave his negative to the election of a counsellor, in one instance, upon that principle only. Of his literary talents, and free and easy manners, we have already spoken. He was also a firm believer of the truth of revealed religion, but a bigot to no particular profession amongst Christians.



BURNS, (ROBERT) the latest and one of the most eminent Scottish poets, was born near *Alloway church*, in Ayrshire, 29th January 1759. His father was a gardener and overseer on the estate of Dunholm and he himself was literally a ploughman; but neither in that state of servile dependance, nor degrading ignorance, which the situation might seem to bespeak. At a very early age, he was sent to an English school to learn to read, where, as he soon discovered a more than ordinary ardour for knowledge, his master was at the pains to instruct him in the grammatical principles of the language, "a circumstance which," as his brother Gilbert says, "was of considerable weight, in the unfolding of his genius and character; as he soon became remarkable for the fluency and correctness of his expression, and read the few books that came in his way, with much pleasure and improvement; for even then, he was a reader, when he could get a book." From the time he was nine, till he reached the thirteenth year of his age, he and his brother were kept at home, to assist their father, in the business of his farm. But while his early days were thus occupied in earning bread by the labour of his hands, in the honourable task of cultivating the earth, his nights were devoted to the study of such books, as his poor, though worthy and intelli-

gent father, could procure for him. In the mean time, old Mr. Burns, whose earnest wish and prayer it was, to have his children properly brought up, instructed them himself, during the winter evenings, in the use of figures, in the knowledge of which our poet made great progress.

In the year 1773, their father regretting that his two sons wrote so ill, sent them to school week about; during a summer quarter, that they might have an opportunity of remedying this defect. The summer after, Robert was sent to Ayr, to revise his English grammar, but here he had only staid a few weeks, when he was obliged to return to assist at the harvest. During the two last weeks he was at school, the teacher Mr. Murdoch, was learning French, and communicated the instructions he received to Mr. Burns, who, when he returned, brought home with him a French dictionary and grammar, and the "Adventures of Telemachus," in the original. In a little while, by the assistance of these books, he had acquired such a knowledge of the language, as to read and understand any French author in prose. Having acquired the French language, with so great facility, he was advised to attempt the Latin; but finding it, as he thought, a dry and uninteresting study, he quickly laid it aside.

The above completes the account of our author's school education, excepting one summer quarter, sometime afterwards, when he learnt surveying, about which time, he likewise went to a country dancing school, as he says, "to give his manners a brush." All his other attainments were entirely his own.

When Mr. Burns reached his twenty-third year, he became anxious to be in a situation to marry. This was not likely soon to be the case, while he remained a farmer, as the stocking of a farm, required a sum of money, he had no probability of being master of, for a great while. He began, therefore, to think of trying some other line of life, and accordingly joined

a flax-dresser, in a neighbouring town, (Irwin) of whom he learnt his trade. This was an unlucky affair, for the business neither agreed with his health, nor his inclination, and to finish the whole, as he with some others were giving a welcoming carousal to the new year, the shop took fire and burnt to ashes, by which accident, he was left, like a true poet not worth sixpence. But this was not the worst, for he here contracted some acquaintance, of a freer manner of thinking and living, than he had been used to, whose society prepared him for over-leaping the bounds of rigid virtue, by which he had hitherto been restrained. Having failed in the flax-dressing scheme, he again returned to the business of farming.

It is to be regretted, that we have not been able to discover the date of his first poetical sallies. It is certain, however, that by far the greatest part of his poems were written, whilst he followed the plough, and whilst he had no opportunity of knowing the world but from books,—a defect, which was wonderfully supplied by his uncommon sagacity and penetration.

To such a genius, the scanty employment of a peasant on a small farm, seemed poor and contemptible. Not being enabled to extend his views, in his own country, he had, therefore, conceived a plan of emigrating to Jamaica, and in order to raise a little money towards the expence of his passage, he was advised to publish his poems. This idea was eagerly embraced, and a cheap edition was, accordingly, printed at Kilmarnoch, about the year 1785.

Fortunately a copy of these poems fell into the hands of Mr. M'Kenzie, who, with some others, was then engaged in a periodical work called *The Lounger*. Mr. M'Kenzie struck with the native energy of our bard, called upon his countrymen to do justice to his merits, and for that end, gave some account of the author, with a specimen of his poems, in the 97th number of that work.

The curiosity of the public being thus excited, a subscription for a more respectable and enlarged edition of his poems was set on foot, in which a great number of the first names of the country appeared. As this success convinced the poet, that his merit would not be overlooked, when known by his countrymen, he relinquished his scheme of going to the West-Indies, and went to Edinburgh to superintend his publication.

Here he blazed like a comet, his company being universally courted by those who valued themselves upon a refined taste. Indeed, to be acquainted with Burns, was deemed a sort of title to poetical reputation. His stay here, however, was only for a few months; for soon after the publication of his poems, he returned to his rural employments, and to enjoy the pleasures of retirement. But alas! with a mind spoiled for the sweets of it. Having been introduced into circles, where flattery, pleasure and excess were to be met with, he lost his relish for the simplicity of a peasant's life, and with this he lost his ease and peace of mind.

Soon after this period, Mr. Miller of Dalswinton, wishing to preserve him in his rustic employment and to keep his muse uncorrupted, generously gave him a farm on his estate in Dumfriesshire, at a very moderate rent. Here our poet might have lived in ease and independence; but his habits of industry and frugality were gone. His love for company made him neglect the management of his affairs: the consequence was, that he ran in debt, and his farm was entirely neglected. The friends of his merit, however, did not leave him in indigence; for they soon procured him the place of an exciseman, with an income of 222 dollars per annum, with which, in that cheap country, he might have lived with decency. In this situation, he resided in the town of Dumfries, where he met with much attention and kindness: but it unfortunately happened, that his admirers

either for his sake, or their own, withdrew him too often from his family, to the tavern, the usual place of their meetings. Discontent and a just sense of his own misconduct, soured his temper and chagrined his mind.

Upwards of a year before his death, there was an evident decline in his personal appearance, and, though his appetite continued unimpaired, he was himself sensible that his constitution was sinking. In his moments of thought, he reflected, with the deepest regret, on his fatal progress, clearly foreseeing the goal towards which he was hastening, without the strength of mind necessary to stop, or even to slacken his course.

In the midst of all his wanderings, however, Burns met nothing in his domestic circle but gentleness and forgiveness, except in the gnawings of his own remorse. He acknowledged his transgressions to the wife of his bosom, promised amendment, and again and again received pardon for his offences. But as the strength of his body decayed, his resolution became feebler and feebler, and habit acquired predominating strength. In short, he proceeded from bad to worse, and the reflection of one debauch was only to be effaced by another, till a premature death, at last, put an end to the sufferings of this great but ill-fated genius, and closed a life, in which virtue and passion had been at perpetual variance, 21st July 1796.

Thus died Robert Burns, a man, who was the pupil of nature, the poet of inspiration, and who possessed, in an extraordinary degree, the powers and failings of genius. Of the former, his works will remain a lasting monument; of the latter, his conduct and fate afford too melancholy a proof. Let others profit by his example.

From what we have already observed, it will not appear surprising, that the last portion of his life was spent in indigence and distress. The widow with five children, the youngest of whom was born the day after

the death of the father, was left without any resource, except what could be hoped for, from public sympathy, and the regard due to the memory of her husband. A public subscription was, therefore, set on foot, and the sum of about 3000 dollars raised for their support. A posthumous edition of his works, with a well written account of his life, and a criticism on his writings by Dr. Currie of Liverpool, was likewise soon after published, for the same benevolent purpose.

They, who only knew and esteemed Burns as a poet, knew but half of his merit. Few men outshone him in the charms of conversation: the spontaneous eloquence of social argument, and the unstudied poignancy of brilliant repartee never failed to strike, and to captivate those who heard him. The keenness of his satire, was both his forte and his foible: for though nature had endowed him with a large portion of that perilous gift, it must be confessed, that he too frequently suffered it to be the vehicle of personal animosity, without just cause. "The suppression of an arch and full pointed *bon mot*, from the dread of injuring its object," says a certain writer, "is a virtue, which is only to be found in the calendar of saints." If so, Mr. Burns must not be dealt with too severely, for being deficient in it. He paid the forfeit of his talents, in this respect, as dearly as any one could do: "for 'twas no extravagant arithmetic" to say of him, as of Yorick, "that for every ten jokes, he got an hundred enemies."

It would far exceed our limits, to enter minutely into the character of Burns as a poet, or to give a critical detail of his works. Good sense and just reflection, run through them all. Every reader of taste and discernment, will not fail to applaud their merit and condemn their faults, though there is certainly much more to praise, than to censure. The distinction between virtue and vice, however, ought never to be lost sight of; as general encomiums with-

out reserve, may not only bias the taste and opinion of the young and thoughtless, but may seduce others to a misemployment of their talents. Burns was a man, who saw every thing in the strongest point of view; and being also of quick conceptions, he often forgot to make the proper allowances for the faults of human nature. The most energetic language, and the most powerful ridicule were, therefore, employed in exposing what he considered as errors. It is to be regretted, that these should sometimes be directed against subjects of a sacred nature: for, in ridiculing the abuse of religion, and exposing superstition, fanaticism and hypocrisy, he too often seems to ridicule religion itself, and to speak too highly of things the most sacred. As instances, we may quote his "Address to the Deil," and "The Holy Fair." In some others, he descends to the most malevolent personal abuse, without shewing any of that candour and charity, which he so often recommends.

Burns appears to have had often a melancholy, desponding cast, and his poems written under this frame of mind, shew strong impressions of religion and reverence of the Deity, as his "Ode to Despondency," "Man was made to mourn," "A prayer in the prospect of Death," and others of his serious compositions. His talents for description, and the numerous delicate touches of nature, which abound in all his poems, are not to be particularized; but we cannot pass unnoticed, "The Cotter's Saturday Night," which is at once tender and moral, solemn and devotional, and rises at length into a chain of grandeur and sublimity, which modern poetry has not surpassed. It is to be regretted, that Burns did not employ his genius on other subjects of the same nature, which the manners and customs of the Scottish peasantry would have amply supplied. Such poetry is not to be estimated by the degree of pleasure, which it bestows; it sinks deeply into the heart, and is calculated far beyond any other human means, for

giving permanence to the scenes, and the characters it so exquisitely describes.

In his descriptions like Thomson, he paints things as they are, exhibits them in the most picturesque and striking circumstances; but never crowds his poem with far fetched images, or lusters it with fulsome epithets.

Of his knowledge of the world, and his observations on men and manners, we have many striking proofs. In the "Twa Dogs," much satire and pertinent remark is to be found. His "Epistle to a young Friend," comes under the same description, though it favours more of worldly wisdom, than of warm-heartedness and generosity.

But the extent and sublimity of his genius, appears with greatest splendour in "The Vision" and "Tam O'Shanter." It is there, his imagination soars the highest, and displays the true genius of poetry. The last, is almost an epitome of all his powers, and is such as a great poet only could write.

We shall conclude our account of the life and writings of this truly original bard, by observing, that though the dialect, in which many of his happiest effusions are composed, be peculiar to Scotland; yet his reputation has extended itself beyond the limits of that country, and his poetry has been admired as the offspring of original genius, by persons of taste in every part of the British dominions, and in America. A beautiful edition of his works, in 4 vols. has lately been printed by Thomas Dobson, of Philadelphia; and is likewise for sale by William Barlas, of New-York.



BURR, (AARON) President of New-Jersey College, was a native of Fairfield, Connecticut, in which colony, his forefathers, who were persons of great respectability; had been settled for several preceding generations. He was born in the year 1714, and

after having finished the grammatical education necessary to prepare him for the university, was sent to Yale College at New-Haven, to complete his studies. At this seminary, he early displayed that suavity of manners and superiority of talents, for which he afterwards became so remarkably conspicuous, and received the Dean's premium; an honorary reward, which, is there conferred upon their best scholars, in consequence of a legacy of Dean Barclay, which he had bequeathed, to be appropriated in that manner.

After having received his degree, he devoted himself to the study of theology, being no less prompted to qualify himself for the gospel ministry, by the wishes of his parents, than by his own inclination; and if we consider the brilliancy of his natural parts; the vast extent of his literary acquirements, for to no one science was his superiority confined; and above all, the integrity of his morals, no man could with more propriety, have presented himself as a candidate for that sacred and truly important office.

At what precise time, he was licensed as a preacher, we are not particularly informed; but his first pastoral charge was the presbyterian church of Newark, to which he was called about 1742. How he discharged his duty in that station, we cannot better describe, than in the words of Governor Livingston, which we have copied from his funeral oration composed on the melancholy occasion of Mr. Burr's death, "The pastoral function, he discharged with equal fidelity and success. To examine into the condition of his flock; to watch against essential errors; to instruct the ignorant; to revive the disconsolate; to animate the penitent; to reclaim the relapsing; to confirm the irresolute; to humble the arrogant, and reprove the contumacious and immoral, were his constant and most delightful employments." In speaking of his pulpit eloquence, Mr. Livingston says, "In the pulpit he shone with superior lustre. He was fluent, copious, sublime and persuasive. The

momentous truths and awful mysteries of religion, so strongly possessed his mind, that he spoke from the heart, which is the only way of speaking to it. His language was intelligible to the meanest capacity: and above the censure of the greatest genius. He was neither destitute of the ornaments of style, nor so captivated with the flowers of rhetoric, as to sacrifice to them the fruits of improvement. More solicitous to penetrate the heart, than to amuse the head, he aimed at perspicuity: and instead of subtle speculations and metaphysical distinctions, inculcated the luminous and uncontroverted truths of revelation." To this, we shall add the testimony of a venerable and aged divine of this city, who hath informed us, that whether he considered the manner or the matter of Mr. Burr's preaching, he had met with his equal seldom, his superior never. He likewise, mentioned another trait in Mr. Burr's character, which we conceive to be one of the most important, which can distinguish a christian minister, and which shone in him with peculiar lustre. He was a "peace-maker." His flock influenced no less by the force of his example, than by his precepts, were eminently remarkable for their love of peace. From the weakness of human nature, it would however, unfortunately happen, that differences would sometimes arise. On these occasions, it was the care of their worthy pastor, that their animosity should not take deep root. He, therefore, immediately applied himself to heal the breach; and so great was his ardour, that a complete reconciliation was effected, before it could be generally known, that the parties were at variance. Thus it might be said of his congregation, as of the first christians; "Behold how they love one another."

But we now come to a period in Mr. Burr's life; where he was called to act a more distinguished part in the service of both church and state. Sometime previous to the year 1746, the college of New-Jersey had been founded, and was first opened at Eli-

zabeth Town, under the care of the Rev. Mr. Dickinson, who was pastor of the presbyterian church in that place. The seminary, however, was then only in its infancy; the students were few in number; and there had as yet been no commencement, when that gentleman died. Upon this occasion, it was a favourite object with the trustees to select a person to fill the president's chair, whose talents and reputation were such, as to raise the credit of this new seminary: and the eyes of all were immediately turned towards Mr. Burr, as the man best calculated for that important office. He was accordingly unanimously elected, and the result fully evinced the wisdom of their choice. From Elizabeth-Town, the college was then moved to Newark, where it continued till the spring of 1757, when a spacious building having been erected at Princeton for the reception of the students, it was transferred to that village, as to its final and permanent seat; whilst Mr. Burr, during all that time, performed with unexampled assiduity and success, the double duty of pastor of his congregation, and president of this seminary of learning.

He had scarcely entered upon his new office, when the expectations, which had been formed of his activity and usefulness, began to be realized. He saw that their first charter was by far too limited, for a seminary of general learning, and was therefore desirous to have it extended. With Mr. Belcher, who was then Governor, he had long been in habits of the strictest intimacy and friendship. By his means therefore, and by his influence with the leading men in the legislature, he was soon enabled to accomplish his wishes; and accordingly got the charter greatly enlarged, so early as the year 1747, from which period, the college may with great propriety, date its celebrity.

“With what dignity and reputation,” says Mr. Livingston, “did he sustain the office of a president! Sensible how important to the public, and

through the whole thread of our existence is the early culture of the human mind, he considered himself with the painter of old, "as designing for eternity." He had the most engaging method of instruction; nor inferior to the extent of his capacity, was his facility in communicating. No man had a happier talent of expressing his sentiments; or calling latent truth from her dark and profound recesses. No man was more capable of opening the mental soil, to the kindly rays of science; or improving its fertility, with the gentle dews of exposition and comment."

Nor did he neglect any opportunity of imbuing the minds of his pupils, with the seeds of religion and virtue, at the same time that he enriched them with the treasures of learning. Hence he perpetually raised their thoughts to the invisible things of God, from the visible wonders of his power; from the beautiful and stupendous fabric of the world, to the infinite all-governing architect; and from the scattered rays, to the immense ocean of light. With the same ease, he secured the obedience and the love of the students. He had the art of leading the will by invisible chains; and making reason no less prevalent than authority: hence he could punish an offence not only without the resentment, but even with the approbation of the delinquent.

But however valuable Mr. Burr's industry and qualifications were as a teacher, he likewise, in other respects, eminently contributed to promote the best interests of the seminary, over which he so worthily presided.

The trustees were at a loss for money, not only for the purchase of a library and philosophical apparatus, but even for erecting a building for the accommodation of the students, who were now very fast increasing in numbers. Their situation was difficult and perplexing; nor had they any hope of assistance, except from the contributions of the inhabitants. In this emergency, Mr. Burr cheerfully undertook to

solicit donations; and, as he was universally known and beloved throughout the province of New-Jersey and the neighbouring colonies, no one could have embarked in that business with greater probability of success. He accordingly exerted himself with a zeal; peculiar to himself, and every where met with that encouragement, which the design so fully deserved. Others had indeed, procured contributions; but they were inconsiderable, when compared with those of Mr. Burr, who might with propriety, have been considered as the *primum mobile*, or the life and soul of every undertaking, which respected the interest of the college. A place was at last fixed on at Princeton, for the scite of the new building, and the superintendance of the work solely committed to him; who although his residence was still at Elizabeth-Town, was frequent in his excursions to Princeton, and by his presence greatly accelerated the progress of the work, which was finished by the spring of 1757, when, as we have already observed, the college was finally removed thither.

But his useful life, was now drawing towards a close. In the fall of 1757, he had gone to Philadelphia upon some business, and on his return, was just alighting from his horse at his own door, when he received the melancholy news of the death of his friend Governor Belcher, with an invitation to attend the funeral, and to preach a sermon upon the occasion. Having performed that mournful duty, he was in a few days after seized with a nervous fever, which was supposed to have been occasioned partly by his incessant fatigue, and partly by his concern for the loss of his friend; and to this he fell a victim after a short illness, in September 1757, in the 43d year of his age.

Governor Livingston, in speaking of his assiduity and usefulness thus expresses himself: "Though a person of a slender and delicate make, to encounter fatigue, he had a heart of steel: and for the dipatch of business, the most amazing talents joined to a con-

stancy of mind, that insured success in spite of every obstacle. As long as an enterprize appeared not absolutely impossible, he knew no discouragement; but in proportion to its difficulty, augmented his diligence; and by an insuperable fortitude, frequently accomplished what his friends and acquaintance conceived utterly impracticable. To his unparalleled assiduity, next to the divine blessing, is doubtless to be ascribed the present flourishing state of the College of New-Jersey; which from a mere private undertaking, is in a few years become the joy of its friends, and the admiration and envy of its enemies."

"He was life and activity itself; and though cut off in the bloom and vigour of his years, attained, with respect to his public utility, the remotest period of old age. His every year was replete with good works; and whilst others could here and there boast a shining action, like a scattered star in the vast expanse of heaven, his life, like the milky way, was one continued universal glow."

For public spirit, and the love of his country, none ever surpassed this reverend patriot. Amidst all the cares of his academical and pastoral functions, he thought and studied for the common weal. He had a high sense of liberty; and detested despotic power as the bane of human happiness.

Few were more perfect in the art of rendering themselves agreeable in company, than he. It was in these social moments, when frequently the human mind lies all open and unguarded, that he blended improvement with delight; and happily tempered the serious with the gay. His knowledge of men, unfolded to him all the avenues to the heart, which he could variously affect with wonderful dexterity. In him every thing was agreeable, because every thing was natural: and he had the secret to be intimately familiar, without degrading the dignity of his function. In a word, his open, benevolent and undissembling heart, inspired all around him with innocent

cheerfulness ; and made every one who knew him, court his engaging society.

But his piety eclipsed all his other accomplishments. What he preached in the pulpit, he lived out of it. His life and example were a comment on his sermons ; and, by his engaging deportment, he rendered the amiable character of a christian still more attractive and lively. Though steady to his own principles, he was perfectly free from bigotry. He prized religion as an inestimable jewel, whose real value was neither enhanced nor diminished by the casket in which it was deposited. Hence he loved and revered the sincere and exemplary of every communion ; and particularly cultivated a strict correspondence with several of the greatest ornaments of the church established in England ; who, in their turn, treated him with the highest affection and respect.

We shall conclude this portrait of Mr. Burr, in the words of Governor Livingston : “ Whether we consider him in a private or public view, he is still equally striking, equally distinguished ; and, without exaggerated expression, something surpassing the ordinary bounds of human nature.”

About four years previous to his death, Mr. Burr married Miss Edwards, the amiable daughter of the Rev. Dr. Jonathan Edwards, who succeeded him as president of Jersey college. Mrs. Burr was a woman, who, in every respect, was an ornament to her sex, being equally distinguished for her suavity of temper, purity of religion and brilliancy of her literary accomplishments. She left a number of MSS. upon subjects the most interesting, with which, it was hoped, that the world would have been favoured sometime ago ; but we are sorry to learn, that a great number of them are now lost. By this lady Mr. Burr had two children, a son and a daughter ; the former, Aaron Burr Esq. Vice President of the United States, and the latter, a daughter, who was

married to Judge Toppin Reeve of Connecticut, but who died about four years ago.



CABOT, (SEBASTIAN) the first discoverer of the continent of America, was the son of John Cabot, a Venetian, who had resided several years at Bristol, in England, where he was born, in 1467. He was educated by his father in those parts of the mathematics, which were then best understood, and before he was twenty years of age, had made several voyages, so that thus adding practice and experience to theory, he became most eminent in the art of navigation.

The first voyage of consequence, in which Sebastian Cabot was engaged, seems to have been that made by his father, by commission from Henry VII. for the discovery of the North-West passage to India. They sailed in the beginning of May, 1497, and happily kept on their North-West course, till June 24th, when they first discovered land, to which they gave the name of "Prima Vista." Another island, less than the first, they named St. John's, because it was found on the feast of St. John the Baptist. They afterwards sailed down to Cape Florida, and then returned with a good cargo and three of the natives to England, where they met with a gracious reception.

It is probable, that Sebastian, after his father's death, made several voyages into those parts, to complete his discovery of the coast of Newfoundland. Indeed Stowe and Speed, two historians of eminence, ascribe this discovery wholly to him, without any mention of his father; and Purchas, when expressing his regret that America should have been so called from Americus Vesputius, asserts, that it ought rather to have been named Cabotiana, or Sebastiana, because, "Sebastian Cabot discovered more of it than Americus or Columbus himself." History leaves a blank in the life of this great man for near twenty

years; for we have no particular account of him after this, till the year 1518, at which time he procured a ship from king Henry VIII. to make discoveries. It looks, however, as if he had now changed his route, and intended to have passed by the South to the East Indies; for he sailed first to Brazil, and missing there of his purpose, shaped his course for the islands of Hispaniola and Porto Rico, from whence he soon after returned, having entirely failed in the design on which he went.

This disappointment probably inclined him to leave England, and go to Spain, where he was treated with very great respect, and made pilot-major of that kingdom an office of great consequence, as it entrusted him with the review of all projects for discovery, which, in those days were many and important. His great capacity and approved integrity, induced many rich merchants to treat with him in the year 1524, about a voyage to be undertaken, at their own expence, by the new found passage of Magellan to the Moluccas, which at length he accepted; and of which we have a particular account, in the writings of Herrera, the Spanish historian.

He sailed, in April 1525, first to the Canaries, then to the islands of Cape Verde, thence to Cape St. Augustine and the island of Palos: there some of his people began to be mutinous and refused to proceed with him, through the streights; on which account, he laid aside his design of going to the Spice-Islands, left some of the principal mutineers ashore on a desert island, sailed up the rivers of Plate and Paraguay, built several forts, and not only discovered, but subdued a large tract of fine country, producing gold, silver, and other rich commodities. He dispatched messengers to Spain, to demand a supply of provisions, ammunition, &c. also a competent recruit of soldiers and seamen: but finding his request not readily complied with, he returned home, where he met with a cold reception. The merchants were displeased,

because he had not pursued his voyage to the Moluccas; and his severe treatment of the mutineers, had given umbrage at court.

In his advanced age, he returned to his native country, and settled at Bristol. By the favour of the Duke of Somerset, he was introduced to King Edward VI. who took great delight in his conversation, and settled on him a pension of 740 dollars per life; a sum, which, in these days, must have been deemed very handsome. From that time great confidence was reposed in him, and he was consulted on all matters relating to trade.

In 1552, an enterprize was entered into by the advice of Cabot, and by his interest, encouragement was given to it by the court, to fit out some ships for the search and discovery of a North-East passage to China, and other unknown parts of the world: and, though this, as well as every succeeding attempt of the kind, proved ineffectual to the principal end in view, yet it was the means of opening a commerce between Russia and Great-Britain, which has ever since been carried on between the two nations. Upon the first success, the Russia Company was founded, and formed into a body corporate, of which Cabot was appointed Governor for life.

The last account, which we have of Sebastian is, that in April 1556, when the Company were sending out a vessel called the Search-thrift, under the command of Stephen Burrough, for discovery, he went on board the vessel at Gravesend, was very liberal to the sailors and to the poor, whose prayers he desired for the success of the voyage; and was so overjoyed to see the progress of the intended discovery, that, notwithstanding, his great age, he entered into the dance among the rest of the young and lusty company. He died soon afterwards, aged upwards of eighty years.

Besides the many services, which he did to mankind in general, and to Great-Britain, in particular,

Dr. Campbell, the author of the *Lives of the British Admirals*, supposes, that he was the first, who took notice of the variation of the magnetic needle. It had, however, been observed by Columbus in his first voyage to the West-Indies, though probably Cabot might not have known it, till after he had made the discovery himself.



CÆSAR, (**CAIUS JULIUS**), the illustrious Roman general and historian, was of the family of the Julii, who pretended to be descended from Venus by Æneas. He was born at Rome, about 100 years before Christ, on the 12th of the month Quintilis, afterward from him called July; and lost his father, when only about six years old. Being nephew to Marius, he was early prescribed by Sylla, who was with much entreaty prevailed on to save his life, but said to his friends, when he consented, that "he saw in that young man *many Mariusses*." Cæsar, by his valour and eloquence, soon acquired the highest reputation in the field, and in the senate. Beloved and respected by his fellow-citizens, he enjoyed successively every magisterial and military honour, which the republic could bestow, consistent with its free constitution. But, at length having subdued Pompey, the great rival of his growing power, his boundless ambition effaced the glory of his former actions: for pursuing his favourite maxim, "that he had rather be the first man in a village, than the second in Rome;" he procured himself to be chosen perpetual dictator, and not content with this unconstitutional power, his faction had resolved to raise him to the imperial dignity; when the friends of the civil liberties of the republic rashly assassinated him in the senate-house, where they should only have seized him and brought him to a legal trial for usurpation. By this impolitic measure, they defeated their own purpose, involving the city in consternation and terror

which produced general anarchy, and paved the way to the revolution they wanted to prevent, the monarchical government being absolutely founded on the murder of Julius Cæsar. He fell in the 56th year of his age.

To give a detail of his principal voyages, battles and victories, would far exceed our limits, as it would in a great measure, involve the whole history of his own times. His commentaries, however, which were written by himself, will not only afford ample satisfaction upon that subject, but from their correct, elegant and very perspicuous style, will likewise convince the classical reader, that Cæsar was a polite and highly accomplished scholar, as well as a great general.

Waving, therefore, any farther account of his transactions, we shall only add a portrait of his character.

He had one predominant passion : it was the love of glory ; and he passed 40 years of his life, in seeking opportunities to foster and encourage it. His soul entirely absorbed in ambition, did not open itself to other impulses. He cultivated letters ; but he did not love them with enthusiasm, because he had not leisure to become the first orator of Rome. He corrupted vast numbers of the Roman ladies ; but his heart had no concern in the fiery ardour of his senses. In the arms of Cleopatra, he thought of Pompey ; and this singular man, who disdained to have a partner in the empire of the world, would have blushed to have been for one instant, the slave of a woman. The moderation with which he conducted himself after his victories, has been highly extolled ; but in this, he shewed his penetration, not the goodness of his heart : for is it not obvious, that the display of certain virtues is necessary to put in motion the political machine ? It was requisite that he should have the appearance of clemency, if he inclined that Rome should forgive his victories. But what greatness of mind is there in a generosity, which tol-

lows, on the usurpation of supreme power? When a tyrant has robbed us of all he can take from us, what mighty thanks do we owe him for leaving us to enjoy a small portion, when the whole was justly our own?

Nature, which had made him for command, had given him an air of dignity. He had acquired that soft and insinuating eloquence, which is perfectly suited to seduce vulgar minds, and has a powerful influence on the most cultivated. His love of pleasure, was a merit with the fair sex; and women, who even in a republic, can draw to them the suffrages of men, have the highest importance in degenerate times. The ladies of his age, were charmed with the view of having a dictator, whom they might subdue by their attractions. In vain did the genius of Cato watch for some time, to sustain the liberty of his country. It was unequal to contend with that of Cæsar. Of what avail were the eloquence, the philosophy, and the virtue of this republican, when opposed by a man, who had the address to debauch the wife of every citizen, whose interest he meant to engage: who possessing an enthusiasm for glory, wept, because, at the age of 30, he had not conquered the world like Alexander; and who, with the haughty temper of a despot, was more desirous to be the first man in a village, than the second in Rome? Cæsar had the good fortune to exist in times of trouble and civil commotions, when the minds of men are put into a ferment; when opportunities of great actions are frequent; when talents are every thing, and those who can only boast of their virtue, are but too seldom nothing. Had he lived 100 years sooner, he would have been no more than an obscure villain; and, instead of giving laws to the world, would not have been able to produce any confusion in it. Nature formed in the same mould, Cæsar, Mahomet, Cromwell and Kouli Khan. They all of them united to genius, that profound policy, which renders it so

powerful. They all of them had an evident superiority, over those with whom they were surrounded: they were conscious of this superiority, and they made others conscious of it. They were all of them born subjects, and became fortunate usurpers. Had Cæsar been placed in Persia, he would have made the conquest of India; in Arabia, he would have been the founder of a new religion; in London, he would have dethroned the king, and substituted himself in his stead. He reigned with glory over men, whom he reduced to be slaves: and, under one aspect, he is to be considered as a hero; under another, as a monster.

But it would be unfortunate, indeed, for society, if the possession of superior talents gave individuals a right to trouble its repose: usurpers, accordingly, have flatterers, but no friends: strangers respect them; their subjects complain and submit: it is in their own families that humanity finds its avengers: Cæsar was assassinated by his son: Mahomet was poisoned by his wife; Kouli Khan was massacred by his nephew, and Cromwell only died in his bed, because his son Richard was a philosopher. Cæsar, the tyrant of his country; Cæsar, who destroyed the agents of his crimes, if they failed in address; Cæsar, in fine, the husband of every wife, has been accounted a great man by the mob of writers: but it is only the philosopher who knows how to mark the barrier between celebrity and greatness. The talents of this singular man, and the good fortune, which constantly attended him till the moment of his assassination, have concealed the enormity of his crimes.



CALVERT, (GEORGE) afterwards Lord Baltimore, was born in Yorkshire, England, about the year 1582. He received his education at Trinity college, Oxford, where, after having taken his bachelor's degree, he travelled over the continent of Europe. At his return to England, he was taken in-

to the office of Sir Robert Cecil, one of the principal Secretaries of State to King James I. who continued him in his service, after he was promoted to the office of Lord High Treasurer. By the interest of Sir Robert, he was made one of the clerks of the privy council, and received the honour of knighthood, in 1617; and, in the following year, was made one of the principal Secretaries of State. But after he had enjoyed that office about five years, he resigned it, telling King James, that he had become a Roman Catholic, so that he must either be wanting to his trust, or violate his conscience, in discharging the duties of his office. This ingenious confession so affected the king, that he continued him privy counsellor all his reign; and created him Baron Baltimore, in the county of Longford, Ireland.

Whilst he was Secretary of State, and one of the committee of Trade and Plantations, he had obtained from the king, a patent for himself and his heirs for the South Eastern part of Newfoundland, which he named the province of Avalon, from Avalonius, a monk, who was supposed to have converted the British king Lucius, and all his court to Christianity; in remembrance of which event, the place where the abbey of Glastonbury, in Somersetshire is founded, was called Avalon. Sir George gave his province this name, in hopes that it would be the first place in North America, where the gospel would be preached.

At Ferryland, in his province of Avalon, he built a fine house, and spent upwards of one hundred thousand dollars in advancing his plantation, which he revisited twice in person. But it was so annoyed by the French, that though he fitted out and manned two ships at his own expence, with which he once repulsed their vessels and took 60 prisoners, yet he found his province so much exposed to their insults, and the trouble and expence of defending it so very considerable, that he was at last obliged to abandon

It, and be content with the loss of what he had laid out in its improvement.

Being still inclined to form a settlement in America, whether he might retire with his family and friends of the same religious principles, he made a visit to Virginia, the fertility and advantages of which had been highly celebrated, and in which, he had been interested as one of the original adventurers: but the people there being protestants of the church of England, regarded him with a jealous eye; and by their unwelcome reception, discouraged him from settling within their jurisdiction. Observing, however, that the Virginians had not extended their plantations to the Northward of the river Potowmack, he fixed his attention upon that territory, which he found to be fully as valuable, as that part to the Southward, which had been already settled.

As soon, therefore, as he returned to England, he obtained from Charles I. who had as great a regard for him as his father James had had, the grant of a territory Northward of the Potowmack. But, before a patent could be completed and pass the great seal, Lord Baltimore died, at London, 15th April, 1632, in the fifty-first year of his age.

After the death of Sir George, the patent was again drawn in the name of his eldest son Cecil, Lord Baltimore, and passed the seals, on the 28th June, 1632. The name of the country was called *Terra Mariæ*, alias Maryland, in honour of Henrietta Maria, the queen consort of King Charles I. This territory was defined to be "in the parts of America not yet cultivated, though inhabited by a barbarous people;" and it was expressly provided, that the province "should not be holden or reputed as part of Virginia, or of any other colony dependant on the crown of England." It was, therefore, held of the crown itself as part of the manor of Windsor, upon the singular condition of presenting, yearly, at Wind-

sor castle, on Easter Tuesday, two Indian arrows of those parts.

After receiving the charter, Lord Baltimore began to prepare for the collecting and transporting of a colony to America: at first, he intended to go in person; but afterwards changed his mind, and appointed his brother, Leonard Calvert, as governor. The first emigration consisted of about two hundred gentlemen of considerable rank and fortune, with their adherents, chiefly Roman Catholics, who hoped to enjoy that liberty of conscience, under a proprietary of their own profession, abroad, which the intolerant laws of their native country would not permit them, at home. They sailed from England 22d November, 1633; and, after a circuitous voyage, through the West India Islands, arrived at Point Comfort, in Virginia, 24th February, 1634, from whence they immediately proceeded to the place of their destination.

The desire of quieting the natives, by giving them a reasonable and satisfactory compensation for their lands, is a trait in the characters of the first planters, which will always do honour to their memory. Upon this principal, Mr. Calvert acted. He, therefore, purchased, by presents of various goods, the rights of the Indians; and, with their free consent, took possession of their town, to which he gave the name of St. Mary's.

Peace being, by these just and salutary measures, secured with the aborigines, the country, which had many natural advantages, soon became populous. Many families of Roman Catholics, from England, resorted thither, whilst the persecuting laws, which had been recently passed in Virginia, as well as in Great Britain, against the *puritans*, made the latter emigrate in great numbers to Maryland, that under a *Popish* proprietary, they might be exempt from that persecution, to which they were subjected by their fellow *Protestants*. Nor were they in the least disap-

pointed in their expectations, for Mr. Calvert, with a degree of wisdom and generosity then unparalleled in the Christian world, except in Holland, after having established the Christian religion, upon the footing of the common law, granted liberty of conscience and equal privileges to its professors of every denomination.

As to the character of George, the first lord, we are told, by Mr. Lloyd, that "he was the only statesman, who, being engaged to a decried party, (the Roman Catholics) managed his business, with that great respect for all sides, that all who knew him, applauded him, and none, that had any thing to do with him complained of him." He was a man of considerable talents, and the author of several publications; of which, his "Speeches in Parliament," his "Letters of State," "The practice of the Prince," and "The answer of Tom Tell Truth," were the most remarkable.



CALVIN, (JOHN) the celebrated reformer and founder of the sect, since called Calvinists, was born at Noyon, in the territory of Soissons, in France, 10th July, 1509. He was instructed in grammar learning at Paris, by the celebrated Maturinüs Corderius, a man no less celebrated for training up his scholars to the practice of virtue, than for teaching them a critical knowledge of the Latin tongue; and, afterwards, sent to the college of Montague, where he studied philosophy under a Spanish professor. His father, who discovered many marks of his early piety, particularly in his reprehensions of the vices of his companions, designed him for the church, and got him presented in 1527, to the rectory of Marteville; which, about two years after, he exchanged for that of Pont l'Eceque, near Noyon. Soon after, his father altering his intention concerning him, advised him to study law, to which Calvin, who, by reading

the scriptures, had conceived a dislike to the popish religion, readily consented : he, accordingly, threw up his benefice, and separated himself entirely from the Romish church. It is to be observed, however, that Calvin was never in priest's orders, nor any farther an ecclesiastic, than by simple tonsure. He was now sent to Orleans, to study the law, and afterwards to Bourges, where he made great progress in that science, and also pursued his private studies in the holy scriptures, with equal success. His father's death having called him back to Noyon, in the year 1532, he staid there a short time, and then went to Paris, where he wrote a commentary on Seneca's Treatise "De Clementia." Having latinized his real name, which was Chauvin into Calvinus, he styled himself in the title page to this his first work, "Lucius Calvinus, civis Romanus." This trifling circumstance, has been represented by some as "an early proof of his *pride* ;" but it seems rather an evidence of his *modesty*, in thus concealing his name, under an anonymous title : at the worst, it was a very pardonable vanity in a young author, as he was then only 24 years of age.

He had not been many months at Paris, before he made himself known to the most eminent of those, who had privately embraced the reformation, of the doctrines of which, he was considered as one of the most eminent teachers and defenders. A speech of Nicholas Copus, rector of the university of Paris, of which Calvin furnished a great part of the materials, having greatly displeased the Sorbonne and the parliament, gave rise to a persecution against the protestants ; and Calvin, who narrowly escaped being apprehended, was forced to retire to Xantoigne, after the honour to be introduced to the Queen, who, for a short time, appeased this first had been raised against them. In 1534, the met with severe treatment in France, which led him to leave that kingdom as soon as he

had published a treatise against those, who believe, that departed souls are in a kind of sleep, till the day of judgment. He retired to Basil, where in 1535, he published his "Institutions of the Christian Religion," a work well adapted to spread his fame, though he himself was desirous of living in obscurity. This publication was intended to counteract the representations of the French king, Francis I. who, wishing to gain the friendship of the protestants in Germany, whom he knew to be incensed against him, for his severities towards their brethren in France, wished it to be understood in vindication of his conduct, that he had only punished certain enthusiasts, who substituted their own imaginations, in place of God's word, and despised the civil magistrate. Calvin fired with indignation, at this unfounded reflection, wrote this work as an apology for the protestants, many of whom he had known to be burnt in France, not for disrespect to the civil authority; but merely on account of their religious opinions. After the publication of this work, having settled his private affairs, he purposed to go to Strasburgh or Basil; but as the roads were not safe, on account of the war, except through the Duke of Savoy's territories, he chose that rout.

When he was at Geneva, William Farrel, a man of a warm enthusiastic temper, used every argument to dissuade him from the farther prosecution of his journey, and anxiously pressed him to remain there as his fellow labourer: but to all his entreaties Calvin lent a deaf ear, till Farrel, at last, solemnly declared to him in the name of the Almighty, that unless he would stay there, the curse of God would attend him wherever he went, as seeking himself, rather than Christ. On this, Calvin submitted to the judgment of the consistory and magistrates, by whose suffrages, as well as by the consent of the people, he was chosen one of the ministers of their church, and professor of divinity. In the year 1537, he made all the people declare upon oath, their assent to a confession of

faith, which, amongst other things, contained a renunciation of popery ; but finding, that this reformation of doctrines, had neither removed that corruption of manners, which had been heretofore prevalent at Geneva, nor allayed that spirit of faction, which had set the principal families at variance, Calvin, in concert with his colleagues, declared that they could not celebrate the sacrament, whilst they kept up their animosities, and trampled on the discipline of the church. They also agreed, that they would no longer submit to the regulations of the Synod of Bern. In order to understand what these regulations were, it is necessary to observe, that the church of Geneva made use of leavened bread in the communion ; they had also removed the baptismal fonts out of the churches, and abolished all festivals except Sundays. Of these three things, the churches of the canton of Bern disapproved, and by an act of their Synod, required that the use of unleavened bread, the baptismal fonts, and the festivals should be re-established in Geneva. Calvin and his two associates remained immoveably fixed in their determination : the people began to murmur ; the Syndics, who, it is said, were Catholics in their hearts, favoured the discontented party, and under pretence of preserving the liberties and privileges of the city, procured an order from the council, directing Calvin and his colleagues to leave the city in two days.

When this decree was brought to Calvin, he said, " Truly if I had served men, I should have had an ill reward ; but it is well, that I have served him, who doth always perform to his servants what he hath once promised."

Upon this he retired to Strasburgh, where he established a French church, of which he was the first minister ; and was also appointed professor of divinity. During his stay there, he continued to give many marks of his affection for the church of Geneva ; as appears among other things, by the answer which

he wrote in 1539 to the beautiful, but artful letter of Cardinal Sadolet, bishop of Carpentras, inviting the people of Geneva to return into the bosom of the Roman church. Two years after, he was chosen to assist at the diet, appointed by the Emperor to be held at Worms, and at Ratisbon, for the accommodation of religious differences; but this conference was not productive of the desired effect. The time, however, was now come, for establishing the church of Geneva, by the recal of Calvin. The Syndics, who had promoted his banishment, were either dead, or in disgrace; and that very people, who had been formerly so anxious to get rid of their learned pastor, were now much more urgent in their solicitations for his return. He therefore, at last yielded to their importunities, and arrived at Geneva 13th September 1541, to the great satisfaction of the magistrates, as well as of the other inhabitants.

The first care of Calvin, after his return, was to establish a form of church discipline, and a consistorial jurisdiction, invested with the power of inflicting all kinds of canonical punishment. This step was exclaimed against by many, as a revival of Romish tyranny. It was, nevertheless, carried into execution, the new canon being passed into a law, in an assembly of the whole people, held on Nov. 20th 1541; and the clergy and laity promised to conform to it for ever. Agreeably to the spirit of this consistorial chamber, which some considered as a kind of inquisition, Calvin proceeded to most unwarrantable lengths, to which, indeed, he was but too easily impelled by his natural warmth of temper. Michael Servetus, a Spanish physician having written some letters upon the mystery of the trinity, which appeared to contain heterodox notions, he actually made them the ground work of a persecution against him; and this persecution did not cease, till the unhappy culprit was consigned to the flames.

But, though the inflexible rigour, with which he asserted, on all occasions, the rights of his consistory, procured him many enemies, yet nothing could shake the steadiness of his mind. It would be difficult to believe, that in the midst of violent agitations at home, he could take so much care as he did, of the churches abroad, in France, England, Germany and Poland: but such was his zeal for the cause, in which he had embarked, that he was always engaged, and almost constantly had his pen in his hand, even when sickness confined him to his bed. This eminent man died, May 27th 1564, aged 55. His works were printed together at Amsterdam, in 1671 in 9 vols. folio: the principal of which, are his institutions in Latin, and his commentaries on the Holy Scripture.

Calvin is universally allowed to have had great talents, an excellent genius, and profound learning. His style is grave and polite. His morals were exemplary; for he was pious, sober, chaste, laborious and disinterested. But his enemies alledge, that "his memory never can be purified from the stain of burning Servetus." We plead not for persecution. We grant that it ill became a reformer to exercise that spirit of intolerance in the church of Geneva, which had so much contributed to drive him from the church of Rome. But let the age, in which he lived, plead some excuse for the excess of his zeal. Reformation was then but in its commencement, and mankind had not got rid of the idea, that heretics were unworthy to live. Even in latter times, the first settlers of New-England, actuated by the same spirit of intolerance, put to death several Quakers, although they themselves had but just escaped from the galling yoke of ecclesiastical tyranny. But, while we regret the fatal effects of that bigotry, from which our first reformers were not able to divest themselves, we ought never to forget, that to those men we owe the dawn of that light and liberality of sentiment, which we

now enjoy, and which is daily spreading far and wide to illuminate and harmonize the world.



CAMDEN, (WILLIAM) the great antiquarian, was born in London, in 1551. Having gone through a regular course of education at the university of Oxford, where he was placed in the humble station of a servitor, he came to London in the year 1571, where he prosecuted his favourite study of antiquity, under Dr. Goodman, Dean of Westminster, by whose interest, he was made second master of Westminster school in 1575. The work, which has immortalized his name, is his "Britannia," being "a history of the ancient inhabitants of Britain, their origin, manners and laws," which he published in Latin, in 1586. In 1593, he succeeded to the head-mastership of Westminster school: and in 1597, published a new Greek grammar, entitled "Grammatices Græcæ institutio compendiaria, in usum regiæ Scholæ Westmonasteriensis," which was introduced into all the public schools of England, and continues to be used in that country, as well as in most of the colleges of the United States, even to this day. About this time, he was promoted from the laborious life of a schoolmaster, to be Clarenceux king at arms, an appointment for which he was peculiarly well qualified, and which afforded him more leisure to attend to his favourite pursuits. In 1607, he published his last edition of his Britannia, which is that from which the English translations have been made; and in 1608, he began to digest his materials for a history of the reign of Queen Elizabeth. The first volume of this work, was not published till 1615, and he determined, that the second should not appear till after his death. The reign of Queen Elizabeth was so recent, when the first volume was published, that many of the persons concerned, or their dependants were still living. It is no wonder, therefore, that this honest

historian should offend those, whose actions would not bear enquiry. Some of his enemies were clamorous and troublesome, which determined him not to publish it during his life. It did not, therefore, appear till the year 1625, when the first edition was published at Leyden.

Not contented with having employed his pen in the service of the republic of letters, he also founded a professorship of history in the university of Oxford, in 1622, and died at Chislehurst in 1623, in the 73d year of his age.

Camden was a man of singular modesty and integrity : profoundly learned in the history and antiquities of Great-Britain, and a judicious and conscientious historian. He was esteemed by the literati of all nations, and will ever be remembered as an honour to his age and country.



CAMOENS, (LEWIS) a celebrated Portuguese poet, called the Virgil of Portugal, from his much admired poem "the *Lusiadas*, or conquest of the Indies," was born at Lisbon, in 1517. He studied in the university of Coimbra, and gave proofs of his genius for poetry, when young. When he left the university, he appeared at court, from which, however, he was soon banished, for having aspired to the affections of a lady above his rank. On this, he retired to the country, where he renewed his studies, and began his poem, on the conquest of India. John III. at this time, prepared an armament against Africa. Camoens, tired of his inactive and obscure life, went to Ceuta in this expedition, where he signalized himself as a good soldier, upon many occasions ; but, at last, had the misfortune to lose his right eye in an engagement. During his continuance in the army, neither the hurry of actual service, nor the dissipation of the camp, could stifle his genius. He went on with his *Lusiad*, and several of his most

beautiful sonnets were written, in Africa, while, as he expressed it,

“ One hand the pen, and one the sword employ'd

The fame of his valour had now reached the court, and he obtained permission to return to Lisbon. But while he solicited an establishment he had merited in battle, the malignity of evil tongues was immediately poured upon him. Though the bloom of his youth was effaced by long residence, under the scorching sun beams of Africa, and disfigured by the loss of an eye, his presence gave uneasiness to some families of the first rank, where he had formerly visited. Jealousy is the characteristic of the Spaniards and Portuguese; its resentment knows no bounds, and Camoens now found it prudent to banish himself from his native country. He accordingly, in 1533, sailed for India, with a fixed determination never more to return. But, alas! little did he know that he had many evils to encounter in the east, which would awaken the remembrance of his native fields.

Upon his arrival at Goa, in India, without any rest on shore, after his long voyage, he joined an armament, which was ready to sail against the Algada islands, in the conquest of which, he displayed his usual bravery. When he returned to Goa, he, for sometime, enjoyed a tranquility, which enabled him to bestow his attention on his epic poem. But this serenity was soon interrupted, perhaps by his own imprudence. He had written some satires, which gave offence, and, by order of the viceroy, Francisco Baretto, he was banished to China. His accomplishments, however, soon found him friends, even under this disgrace; and he was appointed commissary, in the island of Macao, a Portuguese settlement, in the bay of Canton. Here, as often as his leisure would admit, he went on with his *Lusiad*, and, after five years residence, acquired a fortune equal to his wishes. Braganza was now viceroy of India; and

Camoens, desirous of returning to Goa, resigned his charge. He set sail in a ship freighted by himself, but was wrecked in the gulf, near the mouth of the river Mehon, on the coast of China. All he had acquired was lost, as he tells us in the 7th *Lusiad*.

“ Now blest with all the wealth fond hope could crave,
 Soon I beheld that wealth, beneath the wave
 Forever lost——
 My life, like Judah's Heav'n-doom'd king of yore,
 By miracle prolong'd.”

His poems, which he held in one hand, while he swam with the other, were all that he possessed, when he stood friendless on the unknown shore. But the natives gave him a most humane reception, which he has immortalized in his tenth *Lusiad*. On the banks of the Mehon, he wrote his beautiful paraphrase on the 137th psalm, in which the Jews, in the finest train of poetry, are represented as hanging their harps on the willows, by the rivers of Babylon, and lamenting their exile from their native country. Here Camoens continued some time, till an opportunity occurred to carry him to Goa.

When he arrived at that city, Braganza, the viceroy, admitted him into intimate friendship, and Camoens was happy, till Count Rodondo assumed the government. But now, those who had formerly procured his banishment, exerted all their arts against him. Rodondo, when he entered on office, pretended to be the friend of Camoens; yet, he soon after, suffered him to be thrown into the common prison. Camoens, however, in a public trial, fully refuted every accusation against his conduct, whilst commissary at Macao, and his enemies were loaded with ignominy. But Camoens had some creditors, who detained him in prison a considerable time, till the gentlemen of Goa, ashamed that a man of his singular merit should experience such treatment amongst them, obtained his liberty. He again assumed the

profession of arms, and received the allowance of a gentleman volunteer, a character, at this time, common in Portuguese India. Soon after, Pedro Baretto, appointed governor of the fort at Sofala, by high promises, allured our poet to attend him thither. Though the only motive of Baretto was to retain the conversation of Camoens, at his table, it was his least care to render the life of his guest agreeable. Chagrined with his treatment, and a considerable time having elapsed in vain dependance upon Baretto, he, therefore, resolved to return to his native country. The governor, however, endeavoured to prevent him by ungenerously bringing against him an unexpected charge for board; and he could not obtain liberty to depart, till two gentlemen, who were desirous that Camoens should accompany them, paid the demand.

After an absence of sixteen years, Camoens, in 1569, returned to Lisbon, unhappy even in his arrival, for the pestilence raged in that city, and prevented his publication for three years. At last, in 1572, he printed his *Lusiad*, which, in the opening of the first book, he addressed, in a most elegant turn of compliment to King Sebastian, then in his eighteenth year. The king was so pleased with his merit, that he gave the author a pension of about 1000 dollars per annum, on condition that he should reside at court. But this salary he did not long enjoy, as it was withdrawn from him by cardinal Henry, who succeeded to the crown of Portugal, lost by Sebastian, at the battle of Alcazar. Though Henry was the great patron of one species of literature, yet the author of the *Lusiad* was utterly neglected by him, and, under his inglorious reign, died in all the misery of poverty. By some it is said, that he died in an alms-house. It appears, however, that he had not even the certainty of that subsistence, which these houses provide. He had a black servant, who had grown old with him, and who had long experienced his master's humanity. This grateful Indian, a native of Java, who, accord-

ing to some writers, saved his master's life, in the shipwreck, begged in the streets of Lisbon for the only man, in Portugal, on whom God had bestowed those talents, which tend to erect the spirit of a degenerate age. To the eye of a careful observer, the fate of Camoens throws great light on that of his country, and will appear strictly connected with it. The same ignorance, the same despicable spirit, which suffered Camoens to depend on alms, sunk the kingdom of Portugal into the most abject vassalage, ever experienced by a conquered nation. While the grandees were blind to the ruin, which impended over them, Camoens beheld it with a pungency of grief, which hastened his exit. In one of his letters, he has these remarkable words, "I am ending the course of my life; the world will witness how I have loved my country. I have returned, not only to die in her bosom, but to die with her." In this unhappy situation, in 1579, and in his sixty-second year, died Lewis Camoens, the greatest literary genius ever produced in Portugal: a man equal in martial courage and honour to her greatest heroes. The *Lusiad* has been translated once into Latin, twice into Italian, once into French, four times into Spanish, and once into English, by Mr. Mickle, and has often been reprinted in each of these languages. Rapin, however, has criticised it with considerable severity.



CAMPBELL, (GEORGE) son of the Rev. Collin Campbell, one of the ministers of Aberdeen, Scotland, was born in that city in 1719. There he was educated, and after passing the usual course of academical learning, he studied theology under the Rev. J. Chalmers professor of divinity, in Marischal college. In 1750, he was presented to the living of Banchory Ternan, about twenty miles West from Aberdeen; and in 1756 was translated to his native city, where he succeeded Mr. John Bisset, an austere

and rigid calvinist, whose strictness and peculiarities are yet remembered by many in that place.

In 1759, he was chosen principal in the Marischal college, and succeeded to the divinity chair in 1771. Before his settling in Aberdeen, he married Miss Grace Farquharson of Whitehouse, who died in 1795 without issue.

During the greatest part of Dr. Campbell's life, he enjoyed a remarkable share of good health and spirits. He had, for a long time, expressed a rooted dislike to medicine, as he got the better of every ailment, by a total and vigorous abstinence from all kinds of sustenance whatever; and it was not, till he was attacked by an alarming illness, about two years before his death, that he was persuaded by his friends to call in medical aid. What nature could do, she had all along performed well, but her day was over, and something of art became necessary. Then, for the first time, he owned the utility of medical men, and declared his recantation of the very mean opinion he had formerly entertained of them and their art. A few months before his death, he resigned his offices of principal, professor of divinity, and one of the city ministers, and was in all succeeded by the celebrated Dr. W. L. Brown, late of Utrecht.

He had received the degree of D. D. and was elected a member of the Edinburgh Royal Society; but at what time, we cannot ascertain to a certainty. He died April 6th 1796, in the 77th year of his age.

The following is a list of the most remarkable of his works:—1st. In 1761, "An Essay on Miracles" against Mr. Hume. This treatise is well known to the learned world; and by it, he obtained no small share of reputation, not only from the able manner in which he handled the subject, but from the very liberal style, in which he addressed his antagonist. It was speedily translated into French, Latin and Dutch. 2d. The Philosophy of Rhetoric, 2 vols. octavo. A work, which discovers a clearness of discernment, and

accuracy of observation, which justly entitled him to be ranked amongst the most judicious critics. He entered on this inquiry, as early as 1750, when a part of the work was composed. The laws of elegant composition and criticism, are in this work laid down with great perspicuity. 3d. A Sermon on the king's Fast Day, on Allegiance. First printed in 1777 4to. and afterwards at the expence of government, six thousand copies were printed in 12mo. enlarged with notes, and sent to America : but the American Revolution was by that time, too far advanced to be stopt by any writings whatever. 4th. "An Address to the people of Scotland, on the alarms which have been raised, by what is called the Popish bill." This is a powerful dissuasive from bigotry, and every species of religious persecutions. 5th. In 1793, The translation of the Gospels with preliminary dissertations, 2 vols. 4to. This was his last, and greatest work; the fruit of copious erudition and unwearied application, for about 30 years; and will lead the attentive reader to regret, that the other books of the New Testament, had not been elucidated by the same judicious author.

Dr. Campbell, as a public teacher, was long admired for the clearness and copiousness, with which he illustrated the great doctrine, and precepts of religion, and the strength and energy, with which he enforced them. Intimately persuaded of the truth and infinite consequences of what revelation teaches, he was strongly desirous of carrying the same conviction to the minds of his hearers: and delivered his discourses with that zeal, which flows from strong impressions, and that power of persuasion, which is the result of sincerity of heart, combined with clearness of understanding. The unadulterated dictates of christianity, he was only studious to recommend and inculcate, and knew perfectly to discriminate them from the innovations and traditions of men. His chief study ever was to direct a belief to the great

object of practice, and without this, he viewed the most orthodox *profession* as "a sounding brass, and a tinkling cymbal."

Placed at the head of a public seminary of learning, he felt all the importance of such a situation, and uniformly directed his influence to public utility. His enlarged and enlightened mind, justly appreciated the extensive consequence of the education of youth. He anticipated all the effects resulting to the great community of mankind, from numbers of young men issuing, in regular succession from the university, over which he presided, and occupying the different departments of social life.

His reputation as a writer, is as extensive as the present intercourse of letters: not confined to his own country, but spread through every civilized nation. In his literary pursuits, he aimed not, as is often the case with men of distinguished literary abilities, merely at establishing his own celebrity, or increasing his fortune; but had chiefly at heart, the defence of the great cause of religion, or the elucidation of her doctrines.

In politics, he avoided those extremities, into which men of violent passions are too apt to run. He cherished that patriotism, which, whilst it leads its professor to endeavour to promote the greatest possible happiness of his own country, is still subservient to universal benevolence. Party spirit, he considered as having an unhappy tendency, to subvert the best principles of the human mind, and to clothe the most iniquitous actions, with the most spacious appearances.

Dr. Campbell, in his manners, possessed an uncommon facility of passing from the gravest to the most airy subjects; and from the liveliest to the gravest, without degrading the one, or diminishing the pleasure of the other. The infirmities of age, abated not the cheerfulness of his temper, nor did

even the persuasion of approaching dissolution, impair his serenity.



CAMPBELL, (JOHN) an eminent historical, biographical and political writer, was born in Edinburgh, 8th March, 1708. He was the fourth son of Robert Campbell of Glenlyon, Esq. by Elizabeth Smith of Windsor, England. At five years of age, he was sent to Windsor, from Scotland, which country he never saw afterwards. At a proper age, he was entered as a clerk to an attorney; but disliking the study of the law, he relinquished it as a profession: nor indeed did he ever engage in any other, unless that the business of an author, may be considered in this light. During his juvenile years, he was intense in his application to science, by which means, as he was possessed of excellent natural parts, he soon became qualified to appear, with great advantage in the literary world. What smaller pieces might have been written by Mr. Campbell, in the early part of his life, we know not; but in 1736, before he had completed his thirtieth year, he gave to the public, in 2 vols. folio, "The Military History of Prince Eugene, and the Duke of Marlborough." The reputation hence acquired by our author, occasioned him soon after to be solicited to take a part in the "Universal History." Whilst employed in this capital work, Mr. Campbell found leisure to entertain the world with other productions. In 1739, he published "The Travels and Adventures of Edward Brown, Esq. 8vo. and Memoirs of the Bashaw, Duke de Repperda," 8vo. which was re-printed with improvements, in 1740. These memoirs were followed, in 1741, by the "Concise History of Spanish America," 8vo. The year 1742, was distinguished by the appearance of his first, and second volumes of his "Lives of the English Admirals, and other eminent British Seamen." The two remaining volumes were completed in 1744,

and the whole not long after, was translated into German. This, we believe, was the first of Mr. Campbell's works, to which he prefixed his name; and it is a performance of great and universally acknowledged merit. In 1743, he published "Hermippus Revived;" a second edition of which much improved and enlarged, came out in 1749, under the following title: "Hermippus Redivivus, or the Sage's Triumph over old age and the Grave: wherein a method is laid down for prolonging the life and vigour of man, including a commentary on an ancient inscription, in which this great secret is revealed, supported by numerous authorities. The whole interspersed with a great variety of remarkable and well attested relations." This extraordinary tract, had its origin in a foreign publication; but it was wrought up to perfection, by the additional ingenuity and learning of Mr. Campbell. In 1744, he gave to the public, in 2 vols. folio, his "Voyages and Travels," on Dr. Harris's plan, being a very distinguished improvement of that collection, which appeared in 1705. The work contains all the circumnavigators, from the time of Columbus to Lord Anson; a complete history of the East-Indies; historical details of the several attempts made for the discovery of the North-East, and North-West passages; the commercial history of Korea and Japan; the Russian discoveries by land and sea; a distinct account of all the European settlements in America, with other pieces not to be found in any former collection. But the time and care, employed by Mr. Campbell in this important undertaking, did not prevent his engaging in another great work, the "Biographia Britannica," which began to be published in weekly numbers in 1745, and extended to 7 volumes folio: but his articles were only in the first 4 volumes, of which Dr. Kippis observes, that they constitute the prime merit.

When the late Mr. Dodsley formed the design of "The Preceptor," which appeared in 1748, Mr. Campbell was applied to, to assist in the undertaking, and the parts written by him, were the Introduction to Chronology, and the Discourse on Trade and Commerce, both of which displayed an extensive fund of knowledge upon these subjects. In 1750, he published the first separate edition of his "Present State of Europe;" a work, which had been originally begun in 1746, in the "Museum," a very valuable periodical performance, printed for Dodsley. There is no production of our author, which has met with a better reception. The next great undertaking, which called for the exertions of Mr. Campbell's abilities and learning, was the "Modern Universal History." This extensive work was published, from time to time, in detached parts, till it amounted to 16 vols. folio; and a second edition of it, in 8vo. began to make its appearance in 1759. The parts of it written by Dr. Campbell, were the histories of the Portuguese, Dutch, Spanish, French, Danish and Ostend settlements in the East-Indies; and the histories of the kingdoms of Spain, Portugal, Algarve, Navarre, and that of France from Cloves, to 1656. The degree of L. L. D. was very properly conferred upon him June 18th 1754, by the University of Glasgow.

Were we to enumerate all the publications, which issued from the pen of this learned and indefatigable writer, it would render this article too tedious. We shall, therefore, conclude this part of the subject by mentioning his last most favourite work, viz. "A Political Survey of Great Britain." 2 vols. 4to. published a short time before his death, in which the extent of his knowledge, and his patriotic spirit are equally conspicuous. Dr. Campbell's reputation was not confined to his own country, but extended to the remotest parts of Europe. As a striking instance of this, in 1774, the late Empress of Russia honoured

him with a present of her picture, drawn in the robes worn in that country, in the days of John Basilowitz, grand duke of Muscovy, who was cotemporary with the British Queen Elizabeth. To manifest the Doctor's sense of the honour done him, a sett of the Political Survey of Britain highly ornamented, was forwarded to St. Petersburg, and conveyed into the hands of that great Princess by Prince Orloff.

In 1735, Dr. Campbell was married to an English lady, with whom he lived near forty years, in the greatest conjugal happiness. He seldom went abroad; but by moderate exercise in his house or garden, united with the strictest temperance, he enjoyed a good state of health, though his constitution was delicate. His domestic manner of living, did not preclude him from a very extensive and honourable acquaintance. His house, especially on a Sunday evening, was the resort of the most distinguished persons of all ranks; and particularly of such, as had rendered themselves eminent by their knowledge or love of literature. He received foreigners, who were fond of learning, with an affability and kindness, which excited in them the highest veneration: and his instructive and cheerful conversation, made him the delight of his friends in general. On March 1765, Dr. Campbell was appointed his Majesty's Agent for the province of Georgia, in North-America, which employment he held till his death. His last illness was a decline, the consequence of a life devoted to severe study, of which he died, 28th Dec. 1775, in the 68th year of his age. His end was tranquil and easy, and he preserved the full use of all his faculties to the last moment of his life.

Dr. Campbell's literary knowledge was, by no means, confined to the subjects, on which he treated as an author. He was well acquainted with the mathematics, and had read much in medicine. He was eminently versed in the different parts of sacred literature; and his acquaintance with the languages

extended not only to the Hebrew, Greek and Latin, among the ancient, and to the French, Italian, Spanish, Portuguese and Dutch, among the modern ; but, likewise, to the Oriental Tongues. He was particularly fond of the Greek language. His attainment of such a variety of knowledge, was exceedingly assisted by a memory surprisingly retentive, and which astonished every person, with whom he was conversant. In communicating his ideas, he had an uncommon readiness and facility : and the style of his works was perspicuous, easy, flowing and harmonious. To all these accomplishments, Dr. Campbell added the more important virtues of a moral and pious character. His disposition was gentle, and his manners obliging. To his great creator, he paid the constant and ardent tribute of devotion, duty and reverence : and in his correspondences, he shewed, that a sense of piety was always nearest his heart.



CANTON, (JOHN) a man well known in the scientific world, was born in Gloucestershire, England, August 10th, 1718. He was placed, when young under the care of Mr. Davis, a very able mathematician, with whom, before he had attained the age of nine years, he had gone through both vulgar and decimal arithmetic. He then proceeded to mathematics, and had made some progress in algebra and astronomy, when his father took him from school and put him to learn his own business, which was that of a weaver. This was not able to damp his zeal for knowledge. All his leisure time was devoted to the cultivation of astronomical science : and, by the help of the Caroline Tables, annexed to "Wing's Astronomy," he computed eclipses of the moon and other phænomena. But his studies being frequently protracted to very late hours, his father, fearing that they would injure his health, forbade him the use of a candle in his chamber. The son's thirst for knowledge,

was, however, so great, that it made him evade the prohibition, by secreting his light till the family had retired to rest. It was during this prohibition, and at these hours, that he computed and cut upon stone, with no better instrument than a common knife, the lines of a large upright sun-dial; on which, besides the hour of the day, was shewn the rising of the sun, his place in the ecliptic, and some other particulars. When this was finished and made known to his father, he permitted it to be placed against the front of his house, where it excited the admiration of several gentlemen in the neighbourhood, and introduced young Canton to their acquaintance, which was followed by the use of their libraries. In the possession of one of these gentlemen, he first saw a pair of globes; an object, which afforded him uncommon pleasure, from the great ease, with which he could solve these problems, he had hitherto been accustomed to compute.

Among other persons, with whom he became acquainted, in early life, was the late reverend and ingenious Dr. Henry Miles, F. R. S. who perceiving, that Mr. Canton possessed too promising abilities, to be confined within the narrow limits of a country town, prevailed on his father to permit him to come to London. By the interest of that gentleman, he procured employment as an assistant to Mr. Watkins, master of the academy in Spital Square. In this situation, his ingenuity, diligence and good behaviour were so conspicuous, that he, was some time after, taken into partnership by Mr. Watkins, whom he afterwards succeeded in the academy, where he continued for life.

About the end of the year 1745, electricity received a very capital improvement, by the discovery of the famous Leyden phial. Mr. Canton was one of the first, who pursued the experiment, and found his assiduity rewarded by many capital discoveries. Towards the end of 1749, he made experiments to de-

termine, to what height rockets may be made to ascend, and at what distance their light may be seen. In 1740, was read at the Royal Society, his "method of making artificial magnets, without the use of, and yet far superior to any natural ones." This paper procured him the honour of a seat in the society, and also the present of their gold medal.

In 1752, our philosopher was so fortunate, as to be the first person, in England, who by attracting the electric fire from the clouds, during a thunder storm, verified Dr. Franklin's hypothesis of the similarity of lightning and electricity. Next year, his paper entitled, "Electrical Experiments, with an attempt to account for their several phenomena," was read at the Royal Society. In the same paper, Mr. Canton mentioned his having discovered by a number of experiments, that some clouds were in a positive, and others in a negative state of electricity. Dr. Franklin, much about the same time, made the like discovery in America. This circumstance, together with our author's constant defence of the Doctor's hypothesis, induced that excellent philosopher, immediately on his arrival, in England, to pay Mr. Canton a visit, and gave rise to a friendship, which ever after continued without diminution. In the "Lady's Diary for 1756," our author answered the prize question, which had been proposed in the preceding year, viz: "how can what we call the shooting of stars, be best accounted for; what is the substance of this phenomenon; and in what state of the atmosphere, doth it most frequently shew itself?" The solution, though anonymous, was so satisfactory to his friend Mr. Thomas Simpson, who then conducted that work, that he sent Mr. Canton the prize, accompanied with a note; in which he said, he was sure, that he was not mistaken in the author of it, as no one besides, whom he knew of, could have answered the question.

Mr. Canton's next communication to the public, was a letter in the "Gentleman's Magazine for Sep-

tember 1759," on the electrical properties of the tourmalin, in which the laws of that wonderful stone, are laid down in a very concise and elegant manner. In December of the same year, was read at the Royal Society, "An attempt to account for the regular diurnal variation of the Horizontal Magnetic Needle; and also for its irregular variation, at the time of an Aurora Borealis." On Nov. 5th 1761, he communicated to the Royal Society, an account of the transit of Venus, observed in Spital Square, 6th June preceding. His next communication was a letter addressed to his friend Dr. Franklin, and read 4th February 1762, containing some remarks on Mr. Delaval's electrical experiments. On Dec. 16th following, another curious addition was made by him to philosophical knowledge, in a paper entitled "Experiments to prove that water is not incompressible," and followed in Nov. 1763, by another paper, containing his farther experiments and observations on the same subject. The establishment of this fact, is a complete refutation of the famous Florentine experiment, which so many philosophers have mentioned as a proof of the incompressibility of water, and was thought deserving of the Society's gold medal, which was accordingly presented to him in 1765.

His next communication to the Royal Society, was on Dec. 22d 1768, "An easy method of making a phosphorus, that will imbibe and emit light, like the Bolognian stone; with experiments and observations." When he first shewed to Dr. Franklin the instantaneous light acquired by some of this phosphorus, from the near discharge of an electrified bottle, the Doctor immediately exclaimed, "And God said, let there be light, and there was light."

The Dean and Chapter of St. Paul's, having in a letter to the President, dated March 6th 1769, requested the opinion of the Royal Society, relative to the best and most effectual method of fixing electrical conductors, to preserve that cathedral from damage

by lightning, Mr. Canton, along with Dr. Franklin and three others, were the committee appointed to take the letter into consideration. Their report was made, on the 8th June following, and the mode recommended by them, was carried into execution. This will probably contribute, in the most effectual manner, to preserve that noble fabric, from being injured by lightning.

The last paper of our author's, which was read before the Royal Society, was on Dec. 21st 1769, and contained "Experiments to prove, that the luminousness of the sea, arises from the putrefaction of its animal substances." In this account now given of his communications to the public, we have chiefly confined ourselves to such as were the most important, and which threw new and distinguished light on various objects in the philosophical world. Besides these, he wrote a number of papers, which appeared in several different periodical publications.

The close and sedentary life of Mr. Canton, arising from an unremitting attention to the duties of his profession, and to the prosecution of his philosophical enquiries and experiments, probably contributed to shorten his days. He was carried off by a dropsy, 22d March 1772, in the 54th year of his age, not only to the regret of his family and of the literati, but also of his numerous acquaintances; by all of whom he was dearly beloved, on account of the amiability of his character and manners.

From the contemplation of such a character as this, who from the utmost obscurity, by his own proper exertions, wrought himself into celebrity, the young reader may learn, that though the road to scientific eminence be difficult, there are few, perhaps no situations in life, to which it is not accessible by genius, when accompanied by fortitude and perseverance.

CARTES, (RENE DES) an eminent French philosopher, and mathematician, was descended from a noble family of Touraine, and born at La Haye, in that province, 31st March 1596. His father used to call him, when a child, the philosopher, on account of his curiosity to know the reason of things. In 1604, he was sent to the Jesuits college at La Fleche, where he made great progress in the Greek and Latin tongues, and also, when very young, discovered a particular affection for poetry. He likewise was very successful in his application to mathematics. He left the college in 1612, his father having designed him for the army; but being as yet too young to bear the fatigues of war, he was sent to Paris, the spring following. At the persuasion of some of his college acquaintances, whom he fell in with, in that city, he, however, soon retired from the busy world, that he might pursue his studies without interruption, and continued in retirement till 1616, when he went to Holland, and entered as a volunteer under the Prince of Orange.

Whilst he lay in garrison, at Breda, an unknown person caused a mathematical problem, in the Dutch language, to be fixed up in the streets: when Des Cartes, seeing a concourse of people stop to read it, requested one of those, who stood near him, to translate it for him, into Latin or French. The man promised to satisfy him, upon condition, that he would engage to solve the problem; to which Des Cartes acceded, with such an air, that the man, though he little expected such a thing from a young cadet in the army, gave him his address, and desired him to bring the solution. Des Cartes returned to his lodging, and next day visited the gentleman, who happened to be Mr. Beekman, principal of the college of Dort. Beekman seemed surprised at his having solved it in such a short time; but his wonder was much increased to find, upon talking to the young gentleman, that his knowledge was much superior to his own in those

sciences, to which he had, for many years, employed his whole time.

Des Cartes, during his stay at Breda, wrote in Latin, a treatise on music, and laid the foundation of several of his works. In 1619, he entered himself as a volunteer, in the army of the Duke of Bavaria; and in 1621, made the campaign in Hungary, under the Count De Bacquoy: but his general being killed at a siege, during that year, determined him to quit the army. Soon after he began his travels, and visited most of the countries in the North of Europe; but in his passage to West Friesland, he was in great danger of being murdered. The sailors imagined him to be a merchant, possessed of a large sum of money, and perceiving him to be a foreigner, whose death they supposed, would excite no enquiry, resolved to kill him and throw his body overboard. Not suspecting, that he understood any language, except French, they freely discoursed of their design in his presence; upon which Des Cartes, starting up and drawing his sword, accosted them in their own language, in such a tone, as struck them with terror, and ensured his safety during the remainder of the passage.

In the year following he returned to Paris, and, for a time, relinquishing the study of the mathematics, applied himself again to ethics and natural philosophy. From a love of retirement, we find him in 1629 at Franeker, in Friesland, where he began his metaphysical meditations, and spent some time in dioptrics. He also, about this time, wrote his thoughts upon meteors. From Franeker, he soon after proceeded to Amsterdam. He imagined that nothing could more promote the temporal felicity of mankind than an happy union of natural philosophy and mathematics; but before he should set himself to relieve men's labours, or multiply the conveniencies of life by mechanics, he thought it necessary to discover some means of securing the human body from disease and debility. This led him to study anatomy, in

which he employed all the winter, which he spent in Amsterdam; and to the study of anatomy he likewise, added that of chemistry. In 1633, he completed his "Treatise of the World," and in 1636, his "Treatise of Mechanics." In 1637, he received an invitation to settle in England, with which he did not appear backward to comply, especially upon being assured, that the king, (James I.) was a Catholic in his heart; but the civil wars breaking out in that kingdom, prevented his journey thither. In the end of the year 1641, Lewis XIII. of France, invited him to his court, upon very honourable conditions; but he could not, at that time, be prevailed on to quit his retirement. This year he published his "Meditations concerning the existence of God, and the Immortality of the Soul." In 1645, he applied himself with fresh vigour to anatomy, but was a little diverted from his study, by the question concerning the quadrature of the circle, which, about that time, was greatly agitated. The fame of Des Cartes had now extended itself amongst all the learned in Europe, and even such of the sovereigns as possessed a taste for literature, did not disdain his correspondence. He had, in a particular manner, ingratiated himself with Christina, Queen of Sweden, to whose entire satisfaction he had solved several questions, which that princess had submitted to him, upon metaphysical subjects. The queen was so highly pleased with his solutions, that she wrote him a letter of thanks, with her own hand, and invited him to come to Sweden; in consequence of which, he arrived at Stockholm, in October 1648. Her majesty engaged him to attend her every morning at 5 o'clock, to instruct her in the sciences, and desired him to revise and digest all his unpublished writings, and to draw up from them a complete body of philosophy. She purposed, likewise, to fix him in Sweden by allowing him a revenue of 3000 crowns per annum. with an estate, which should descend to his heirs and

assigns forever; and to establish an academy, of which he was to be director; but these designs were frustrated by his death, which happened, February 11th 1650, in the 54th year of his age.

“Nature,” says Voltaire, “had favoured Des Cartes with a shining and strong imagination, whence he became a very singular person, both in private life, and in his manner of reasoning. This imagination could not conceal itself, even in his philosophical works, which are every where adorned with very shining and ingenious metaphors. He extended the limits of geometry, as far beyond the place where he found them, as Sir Isaac Newton did after him; and first taught the method of expressing curves by equations. He applied this geometrical and inventive genius to dioptrics, which, when treated by him, became a new art; and, if he was mistaken in some things, the reason is, that a man, who discovers a new tract of land, cannot, at once, know all the properties of the soil. Those who come after him, and make these lands fruitful, are at least obliged to him for the discovery.” Voltaire acknowledges that there are innumerable errors in the rest of Des Cartes’ works; but adds, that geometry was a guide, which would have conducted him safely through the several paths of natural philosophy; nevertheless, he, at last, abandoned this guide, and gave entirely into the humour of framing hypotheses, and then philosophy was no more than an ingenious romance, fit only to amuse the ignorant. “However, he concludes, it will not be paying him too great a compliment, if we affirm, that he was valuable, even in his mistakes. He deceived himself, but then it was, at least, in a methodical way. He destroyed all the absurd chimeras, with which youth had been infatuated for two thousand years. He taught his cotemporaries how to reason, and enabled them to employ his own weapons against himself. If Des Cartes did not pay in good

money, he, did great service in crying down that of a base alloy."



CARVER, (JOHN) the first governor of the Plymouth colony, was a native of England, concerning the history of whose early life, we are uncertain. About the year 1618, however, when the English congregation at Leyden, had seriously determined upon emigrating to North America, he appears to have been a person in high esteem amongst them, as they appointed him their principal agent to negotiate with the Virginia company in London, for their removal, and to enquire whether king James would grant them liberty of conscience in his American dominions. The answer, which he obtained, was as favourable as could have been expected. The Virginia company promised them as ample privileges as it was in their power to grant, and although the king denied them a free toleration under the great seal, yet he promised to connive at their religious practices. With this answer, and some private encouragement, Mr. Carver with Mr. Cushman the other agent, returned to Holland.

In the year 1620, when the principal difficulties which opposed their removal, had been got over, two vessels were provided; one in Holland, of sixty tons called the Speedwell, and another of one hundred and eighty tons, called the May-Flower, which had been chartered in England, whither Mr. Carver went to superintend her equipment. All things being at last in readiness, and the Speedwell having arrived with the people from Leyden, both vessels carrying one hundred and twenty passengers in all, sailed from Southampton, 16th August 1620.

They had proceeded, however, but a short way down the channel, before the master of the Speedwell complained that his vessel was too leaky to proceed. On this, both ships put in at Dartmouth, where

the Speedwell having underwent a repair, was thought sufficient for the voyage. On the 1st of September, they again put to sea; but after having proceeded about one hundred leagues, the Speedwell was declared to be so leaky as to render it scarcely possible to keep her above water, by the constant use of the pumps. In this emergency, they again put back to Plymouth, where the Speedwell having underwent an examination, was pronounced unfit for the voyage. About twenty of the passengers went on shore. The others were received on board the May-Flower, and on the 17th September, the company now reduced to one hundred and one persons, bid a final adieu to England, after having spent a whole month in these vexatious and expensive delays.

During the voyage, which was long and tedious, the number of passengers was neither increased nor diminished; for though one person died at sea, another was born, and to him they gave the name of *Oceanus*. It was the 20th of November, when they made the first land, which proved to be the white sandy cliffs of Cape Cod. This place was considerably to the northward of that on which they had originally intended to settle, viz. Hudson's river; but so very grateful particularly to women and children, was the sight of land; and their eagerness to be set on shore so irresistible, that it was thought proper to abandon the idea of their original destination, and to look out for the most proper spot for forming a settlement, in the vicinity of the place where they then were. The next day, they doubled the northern extremity of the Cape, and a storm coming on, the ship was brought to an anchor in Cape Cod harbour, where she lay in perfect security.

Previous to their landing, they, on the 22d November, agreed upon and subscribed a certain instrument of writing, by which they formed themselves into a body politic, for their better order and preservation: and, at the same time, unanimously elected

John Carver as their governor, for one year. On the 24th Nov. the women went ashore, under a guard, to wash their cloaths; whilst the men were impatient for farther discoveries. Their shallop, however, being much shattered, stood in need of repair; and seventeen days were employed in that business, before she could be rendered fit for use. Whilst this was doing, it was resolved to make some excursions on foot, for which, however, the utmost caution was necessary, as they were now in a country, with which they were wholly unacquainted, and concerning the number or disposition of whose inhabitants, they had not the most distant idea. Mr. Carver, therefore, always sent them out in parties, consisting of sixteen men or upwards, well armed. At that gloomy season of the year, it could not well be expected, that they would meet with any thing very gratifying to their senses: for neither could the sight be delighted by the beautiful verdure of the fields, nor the smell by the fragrance of oderiferous herbs and flowers; vegetation had ceased to exist. In one of these excursions, they perceived, at a distance, five or six of the natives, who, however, were so far from attacking them, that on sight of them, they immediately fled. But what was to them of greater utility, than any thing they fell in with, was the discovery of a sort of cellar, in which were deposited four bushels of seed-corn in ears. After reasoning for some time, on the morality of the action, they took it along with them, quieting their consciences by the resolution of satisfying the owners, as soon, as they could find them. They afterwards, found a larger quantity, consisting of about ten bushels, which they carried off, on the same conditions: but, it ought not to be omitted, in justice to the memory of the first settlers, that, in six months after, they repaid the proprietors to their full satisfaction. The acquisition of this corn, they always considered as a particular favour of Divine Provi-

dence, without which, it is highly probable, that the colony could not have subsisted.

As soon as the shallop was repaired and rigged, they began to examine the coast, with great attention, in order that they might be able to fix upon some proper place, for the future settlement of the colony. On this point, it was necessary, that they should come to an immediate decision, as the winter had already set in with a severity greater than that, to which they had been hitherto accustomed. On the 17th Dec. Governor Carver himself, with nine of the principal men well armed, and the same number of seamen, went out in the shallop. On the first and second days, they discovered nothing very material ; but being ashore on the night of the 18th, and getting ready early on the succeeding morning, to go on board, they were surprised at the dawn of day, by the war hoop of the natives, which was accompanied by a flight of arrows. They immediately had recourse to their fire-arms, on the first discharge of which, the Indians fled with precipitation. This unwelcome reception, and the shoal water of the place, determined them to proceed further. But in their progress towards night, they were overtaken by a violent storm, in which their rudder being broken, they were driven by the wind and tide, into a cove full of breakers, where they all expected to perish. At last, however, by unceasing exertions, at the oars, they happily wrought themselves out of the cove, and came to anchor in a fair sound, under a point of land. They were divided in their opinion about going ashore ; but the cold becoming very severe, towards midnight, rendered a fire indispensibly necessary, and therefore, compelled them to land.

On the morning of Saturday, the 20th, they found themselves on a small uninhabited island, which has ever since borne the name of *Clark's Island*, from the mate of the ship, the first man who stepped on shore. Here they remained all that day, drying their

cloaths, cleaning their arms and repairing their shallop: and, as the next day was the Christian sabbath, they agreeably to the constant practice of these pious people, appropriated it to religious rest.

On Monday, 22d Dec. they surveyed and sounded the bay, in which the island was situated; and found a good harbour for shipping. They, likewise, marched a short way into the land, where they saw a fertile country, plenty of good water, and an excellent situation for building. Having, therefore, discovered a place, which would answer for the seat of the colony, they returned to the company with the joyful news; and, on the 27th Dec. the ship came to anchor, in the harbour, with all the passengers, except four, who died at Cape Cod.

After having surveyed the land, as well as was practicable, at that season of the year, they laid out house-lots and a street, and such was their expedition, that, though much interrupted by stormy weather, by the death of two and the sickness of many of their number, they had erected a store-house, with a thatched roof, in which their goods were deposited, previous to the 31st Dec. O. S. 1620 (11th January, 1621.) On that day, being Sunday, they, for the first time, attended divine service, on shore, and named the place *Plymouth*, in remembrance of the very kind and friendly treatment, which they had received from the inhabitants of Plymouth, the last port in their native country, from which they had sailed. By this time, they had, likewise, begun two rows of houses, which, as fast as they could be covered, were taken possession of by the people.

The severe hardships, to which this company were exposed, in so rigorous a climate, together with the scorbutic habits contracted by living so long on ship board, caused a great mortality amongst the inhabitants, so that, before the month of April, nearly one half of them had died. Governor Carver, himself,

was at the point of death ; but, happily for the colony, he, at that time, recovered.

Previous to the month of March, no one of the natives had ever been seen at this settlement ; for, as we already had occasion to remark, in our account of Governor Bradford, the mortal sickness, which had prevailed a short time before, had nearly depopulated the country. One remarkable circumstance attending this pestilence was not known, till some time after this settlement was made. A French ship had been wrecked near Cape Cod, and the natives had killed all the crew, except three or four, who were sent about from one tribe to another as slaves. One of them had learned so much of the Indian language, as to be able to tell them, that " God was angry with them for their cruelty, and would destroy them, and give their country to another people." They answered, " that they were too many for God to kill." He replied, that " if they were ever so many, God had many ways to kill them, of which they were then ignorant." When the pestilence began to spread its devastations, they considered the Frenchman's words as prophetic, and, upon the arrival of the Plymouth settlers, the few survivors began to look for the accomplishment of the other part of the prediction. Had they known the mortality, which prevailed amongst the English, they might have exterminated them ; but, happily for the colony, none of them were seen, till after the sickness had abated.

If, divested of prejudice, we take a view of the American Indians, previous to the corruption of their manners, by European depravity, we shall find, that notwithstanding their being stigmatized with the epithets of savages, heathens and barbarians, they were, in a very eminent degree, possessed of the finer feelings of the human heart. " Suspecting no danger, and influenced by no fear, they embraced the stranger, with unaffected joy. Their huts were open to receive him, their fires and furs to give warmth and

rest to his weary limbs ; their food was shared with him, or given, in exchange for his trifles ; they were ready, with their simple medicines, to heal his diseases and his wounds ; they would wade through rivers and climb rocks and mountains to guide him in his way, and they would remember and requite his kindness more than it deserved." The European may brand the man of nature, as a being, cruel, treacherous and deceitful ; but, if the matter be properly investigated, it will be found, that he himself had first set the example of these detestable vices. As a proof of this, we may mention, that some time previous to the pestilence, one Hunt, an English captain, of infamous memory, had perfidiously decoyed, on board his ship, twenty-seven of the natives, whom he carried to Europe and sold as slaves. One of them named Squantum, after a captivity of several years, having been able to return to the land of his nativity, gave an account to his countrymen of this base transaction, who, as it might easily be supposed, became highly incensed, not only against the immediate perpetrators of the villany, but against all Europeans, whom, as they had never heard of such an enormity before, they could alone consider as capable of committing crimes of so deep a die. After this, therefore, they would naturally look upon every white man as their enemy, or, at least, view him with the keenest suspicion.

But, notwithstanding, the disadvantageous opinion which the aborigines entertained concerning the Europeans, such had been the caution, which these colonists had used, to avoid giving offence, that, towards the end of March, some of them, and amongst others Squantum, voluntarily paid a visit to their new neighbours. Governor Carver had too much prudence to omit so favourable an opportunity of ingratiating himself with his guests ; and was so successful, that he prevailed on them to procure him an interview with Massassoit and several other Sachems of

the country, with whom he concluded a treaty of amity and friendship, which, during the life of Massasoit, was observed, on both sides, with good faith. The treaty being concluded, all the Indians, except Squantum and another, who remained to instruct the colony in planting corn, departed.

Whilst they were all alike engaged in this labour, on the 16th April, Governor Carver came out of the field about noon, complaining of a pain in his head; it soon deprived him of his senses, and, in a few days, put an end to his life, to the great grief of this infant plantation, in whose service he had borne a large share of sufferings and had ever been the foremost in action. He was a man of great piety, integrity, prudence and firmness of mind, on account of which virtues, he was, upon all occasions, confided in by the colony, as their father, friend and protector. Indeed, to him, under the blessing of Divine Providence, the establishment of this first European settlement, in New-England, may, in a great measure, be attributed.



CASAS, (BARTHOLOMEW DE LAS) was born at Seville, in Spain, in 1474, and was one of the clergymen who was sent out with Columbus, in his second voyage, to settle in that island.

Previous to his arrival, the Indians had been treated with the greatest cruelty and injustice, by the rapacious Spaniards. Albuquerque, one of the first governors, impatient to amass wealth, had thrown the helpless and unoffending natives into separate lots, and bestowed them upon such as were willing to purchase them at the highest price. By this arbitrary distribution, several of the natives were removed from their original habitations, many of them were separated from their former friends, and all of them subjected to heavier burthens and to more intolerable labour, in order to reimburse their new proprietors.

The violence of these proceedings, together with the fatal consequences, which attended them, touched the hearts of all, who retained any sentiment of humanity. The ecclesiastics, in particular, who had been sent as instructors into America, soon perceived that the rigour, with which the natives were treated, rendered their ministry altogether fruitless; and, in conformity to the mild spirit of that religion, which they were employed to publish, remonstrated against the maxims of the planters, with respect to the Americans, and condemned the distributions, by which they were given up as slaves to the conquerors, as no less contrary to natural justice and the precepts of Christianity, than to sound policy. Las Casas early adopted the opinion of the ecclesiastics; and, that he might demonstrate the sincerity of his conviction, he relinquished all the Indians, who had fallen to his own share, in the division of the inhabitants amongst their conquerors, declaring that he should ever bewail his own misfortune and guilt, in having exercised, for a moment, this impious dominion over his fellow-creatures. From that time, he became the avowed patron of the Indians; and, by his bold interpositions in their behalf, as well as by the respect due to his abilities and character, he had often the merit of setting some bounds to the excesses of his countrymen. He did not fail to remonstrate warmly against the proceedings of Albuquerque, and though he soon found, that attention to his own interest rendered this rapacious officer deaf to admonition, he did not abandon the wretched people, whose cause he had espoused. He, therefore, set out for Spain, with the most sanguine expectations of opening the eyes and softening the heart of King Ferdinand, by that striking picture of the oppression of his new subjects, which he would exhibit to his view.

He easily obtained admittance to the king, whom he found in a declining state of health. With much freedom, and no less eloquence, he represented the

fatal effects of slavery, in the New World, boldly charging him with the guilt of having authorized this impious measure, which had brought misery and destruction upon a numerous and innocent race of men, whom Providence had placed under his protection. Ferdinand, whose conscience was greatly alarmed at this charge of impiety, listened with deep compunction to the discourse of Las Casas, and promised to take into serious consideration, the means of redressing the evil of which he complained: but death prevented him from executing his resolution.

Charles of Austria, to whom all his crowns devolved, resided, at that time, in his paternal dominions, in the Low Countries. Las Casas, with his usual ardour, prepared immediately to set out for Flanders, in order to occupy the ear of the young monarch, when Cardinal Ximenes, who, as regent, assumed the reins of Government in Castile, commanded him to desist from his journey, and engaged to hear his complaints in person.

He, accordingly, weighed the matter with attention equal to its importance; and, at last, concluded to send three persons to America, as superintendants of all the colonies there, with authority, after examining all circumstances, on the spot, to decide finally with respect to the point in question. To this important trust, he chose three monks of St. Jerome, a small, but respectable order, in Spain.—To them he joined Zuazo, a private lawyer of distinguished probity, with unbounded power to regulate all judicial proceedings in the colonies; and appointed Las Casas, to accompany them, with the title of Protector of the Indians.

The result of this mission, by no means answered the wishes of Las Casas. The superintendants, from the best information they could procure, gave it, as their opinion, that the Spaniards settled in America were so few in number, that they could neither work the mines, which had been opened, nor cultivate the

country; that they depended for effecting both upon the labour of the natives, and, if deprived of it, they must instantly relinquish their conquests, or give up all the advantages, which they derived from them; that no allurements were so powerful, as to surmount the natural aversion of the Indians to labour; and that nothing but the authority of a master could compel them to work, or attend to religious instruction. They, therefore, judged it necessary to tolerate slavery, and to suffer the Indians to remain under their Spanish masters. They used their utmost endeavours, however, to prevent the fatal effects of this establishment, and to secure to the Indians the consolation of the best treatment compatible with a state of servitude. To all the Spaniards settled in the new world, except Las Casas, the conduct of the superintendants gave entire satisfaction. On him, however, the prudential considerations, which influenced their decision, made no impression. He regarded their idea of accommodating their conduct to the state of the colony, as the maxim of an unhallowed, timid policy, which tolerated what was unjust, because it was beneficial. He contended, that the Indians were naturally free, and as their protector, he required the superintendants not to bereave them of the common privilege of humanity. They received his most virulent remonstrances without emotion, but adhered firmly to their own system. The Spanish planters did not bear with him so patiently, and were ready to tear him in pieces, for insisting on a point so odious to them. Las Casas, in order to screen himself from their rage, found it necessary to take shelter in a convent; and perceiving, that all his efforts were fruitless in America, he soon after set sail for Europe in 1616, with a fixed resolution, however, not to abandon the protection of a people, whom he deemed to be cruelly oppressed.

Soon after the arrival of Las Casas, the regent Ximenes died, and the young king, who was now of

age, assumed the reins of government. Las Casas used his utmost endeavours, to gain over this prince to favour his views ; and was at last so far successful, as to procure the recall of the first superintendants, and the appointment of a new chief judge, who received instructions to examine once more, with the utmost attention, the points in controversy between Las Casas, and the people of the colony, with respect to the treatment of the natives ; and, in the mean time, to do every thing in his power, to alleviate their sufferings, and prevent the extinction of the race.

This was all that the zeal of Las Casas could procure, at that juncture, in favour of the Indians. The impossibility of carrying on any improvement in America, unless the Spanish planters could command the labours of the natives, was an insuperable objection to his plan of treating them as free subjects. In order to provide some remedy for this, without which, he found it was in vain to mention his scheme, Las Casas proposed to purchase a sufficient number of negroes from the Portuguese settlements on the coast of America, in order that they might be employed as slaves in working the mines and cultivating the ground. About this time, various circumstances combined to revive this odious commerce, which had long been abolished in Europe, as no less repugnant to the feelings of humanity, than to the principles of religion. As early as the year 1503, a few negro slaves had been sent into the New World : and in the year 1511, King Ferdinand permitted the importation of them in greater numbers. They were found to be a more robust and hardy race, than the natives of America. They were more capable of enduring fatigue, more patient under servitude, and the labour of one negro, was computed to be equal to that of four Indians. Cardinal Ximenes, however, when solicited to encourage this commerce, peremptorily rejected the proposition, because he perceived the iniquity of

reducing one race of men to slavery, while he was consulting about the means of restoring liberty to another. But Las Casas from the inconsistency natural to men, who hurry with headlong impetuosity, towards a favourite point, was incapable of making this distinction. Whilst he contended earnestly for the liberty of the people born in one quarter of the world, he laboured to enslave the inhabitants of another region; and in the warmth of his zeal to save the Americans from the yoke, pronounced it to be lawful and expedient to impose one still heavier upon the Africans. Unfortunately for the latter, Las Casas' plan was adopted, and a regular form of commerce for slaves, commenced between Africa and America, which has since been carried on to such an amazing height.

The price demanded, however, for the first negroes imported into the island of Hispaniola, was so exorbitant, that no great change was made upon the colony. Las Casas, whose zeal was no less inventive than indefatigable, had recourse to another expedient for the relief of the Indians. He observed, that most of the persons, who had settled hitherto in America were sailors and soldiers, employed in the discovery or conquest of the country; the younger sons of noble families, allured by the prospect of acquiring sudden wealth; or desperate adventurers, whom their indigence or crimes forced to abandon their native land. Instead of such men, who were dissolute, rapacious and incapable of that persevering industry, which is requisite in forming new colonies, he proposed to supply the settlements in Hispaniola, and other parts of the New World, with a sufficient number of labourers and husbandmen, who should be allured by suitable premiums to remove thither. These, as they were accustomed to fatigue, would be able to perform the work, to which the Indians, from the feebleness of their constitution, were unequal, and might soon become useful and opulent citizens. But though

Hispaniola stood much in need of a recruit of inhabitants, having been visited at this time by the small-pox, which swept off almost all the natives, who had survived their long continued oppression, this scheme, rational as it appeared, was defeated by the bishop of Bourgos, who thwarted all his projects.

Las Casas, now despairing of procuring any relief for the Indians, in those places, where the Spaniards were already settled, applied for a grant of an extensive tract of land on the continent, where he proposed to settle with a colony composed of husbandmen, labourers and ecclesiastics; from which, sailors, soldiers and unprincipled adventurers were to be altogether excluded. By this scheme, he was hopeful, that those, who accompanied him would be able to acquire a decent competency by the fruits of their own labours, and that the Americans being treated with humanity and left to the enjoyment of their freedom, could be more easily prevailed on to adopt the Christian religion, and the arts of civilized life.

Having, at last, in 1520, obtained a patent for a tract of land in the district of Cumana, with full power to establish a colony there, according to his own plan, he pushed on the preparations for his voyage, with his usual ardour: but owing to the secret opposition of the Spanish nobility, his progress in engaging husbandmen and labourers was extremely slow, and he could not prevail on more than two hundred to accompany him. With this slender train, hardly sufficient to take possession of such a large territory, and altogether unequal to any effectual attempt towards civilizing its inhabitants, he set sail. The first place he touched at was Porto Rico. There he received an account of a new obstacle to the execution of his scheme, more insuperable than any he had hitherto encountered. When he left America, the Spaniards had little intercourse with any part of the continent, except the countries adjacent to the Gulf of Darien. But as every species of internal industry

began to stagnate in Hispaniola, when, by the rapid decrease of the natives, the Spaniards were deprived of those hands, with which they had hitherto carried on their operations, it prompted them to try various expedients for supplying that loss. The price of negroes, as we have already observed, was high ; hence many of the planters could not afford to purchase them. In order to procure slaves at an easier rate, some of the Spaniards in Hispaniola, fitted out vessels to cruize along the coast of the continent. In places, where they found themselves inferior in strength, they traded with the natives ; but wherever they could surprize or overpower the Indians, they carried them off by force, and sold them as slaves. In these predatory excursions, such atrocious acts of violence and cruelty had been committed, that the Spanish name was held in detestation all over the continent ; whenever any ships appeared, the natives either fled to the woods, or rushed down to the shore in arms to repel their cruel invaders. They forced some parties of the Spaniards to retreat with precipitation ; they cut off others, and in the violence of their resentment against the whole nation, they murdered two missionaries, whose zeal had prompted them to settle in the province of Cumana. This outrage against persons revered for their sanctity, excited such indignation among the people of Hispaniola, that they gave orders to lay waste the whole country with fire and sword, and to transport all the inhabitants as slaves. The armament destined for this purpose, had sailed and executed their orders with such rage, that, having massacred many of the inhabitants, and sent others in chains to Hispaniola, the rest were forced to fly for shelter to the woods. Notwithstanding these so unexpected disasters, Las Casas planted his small colony at a place in Cumana, which he called *Toledo*, where they were ready to perish for want, in a desolated country. Las Casas made the best provision in his power, for the safety and subsistence of his followers ; but as his utmost

efforts availed little towards securing either the one or the other, he returned to Hispaniola, in order to solicit more effectual aid for their preservation. Soon after his departure, the natives having discovered the feeble and defenceless state of the Spaniards, assembled secretly, attacked them with the greatest fury, cut off a great number, and compelled the rest to fly in the greatest consternation, so that not a Spaniard remained in any part of the continent, or adjacent islands, from the Gulf of Paria to the borders of Darien. Astonished at such a succession of disasters, and ashamed to shew himself after this fatal termination of all his splendid schemes, Las Casas shut himself up, in the convent of the Dominicans at St. Domingo, where he continued for a number of years, in a state of obscurity; still, however, as often as occasion offered, evincing himself as a most strenuous advocate for Indian emancipation.

After refusing several bishoprics in America, he was constrained to accept that of Chiapa, in 1544. There he resided till 1551, when the infirm state of his health, obliged him to return to his native country, where he died in 1566 aged 92.

For upwards of 60 years, did this great man labour with incessant zeal, that the Indians might be restored to their natural rights. His system was the object of long and attentive discussion; and though his efforts were not attended with that success, which he promised with too sanguine confidence, great praise is due to his humane activity, which gave rise to various regulations, which were of some benefit to that unhappy people. He wrote a famous treatise entitled, "The Destruction of the Indians," in which he relates, with many horrid circumstances, the devastation of every province, which had been visited by the Spaniards; and was also the author of several other pieces, in all of which, he shews a solid judgment, true piety, and an excellent heart.

CASWELL, (RICHARD) a Major-General, and twice Governor of the state of North-Carolina, received an education suitable to the bar, to which he was no sooner admitted, than he began to evince his superior abilities as a pleader. He was eminently distinguished for the sensibility of his heart, which was such, that he needed but to see distress to feel it and contribute to its relief. Deaf to the voice of interest, in the line of his profession, whenever oppressed indigence called for his assistance, he appeared at the bar, without even the hope of any other reward, than the consciousness of having so far promoted the happiness of a fellow mortal.

When the British government had formed the rash design of reducing the American colonies to unconditional submission, Mr. Caswell was amongst the first, who armed in defence of the liberties of his country. We, accordingly, find him so early as the year 1776, at the head of a regiment of militia. At this time, a number of the back settlers of the state, many of whom were Scotch Highlanders, being warmly attached to the Royal cause, were, under the command of Colonel M'Donald, rapidly proceeding to Wilmington, where they expected to have been joined by General Clinton and Governor Martin, who had lately arrived with a considerable detachment. At Moore's Creek, a place about sixteen miles from that town, Colonel Caswell opposed their superior phalanx, and thereby preserved the cause of freedom, from the deadly blow, which this reinforcement would have enabled the enemy to strike.

He was President of the Convention, which formed the Constitution of the state of North-Carolina, and was twice called to the Supreme Magistracy, by the united voices of his fellow-citizens. At the time of his death, which happened in the end of the year 1789, he was President of the Senate, and, for years, had held the commission of Major-General. In short, in so high estimation was he generally held for his

many patriotic and private virtues, that from his first entrance on manhood, he was ever honoured with some appointment, as a mark of public approbation.

Of the ancient and honourable Society of Free Masons, in North-Carolina, he had, for a number of years, been Grand Master ; and, upon the mournful occasion of his death, a funeral oration was delivered by Francois Xavier Martin, a member of that fraternity ; from which we have compiled the present memoir of this excellent character.



CATHARINE (II.) Empress of all the Russias, was the princess of Anhalt Zerbst, and born May 2d 1729. On September 1st 1745, she was married to Peter Duke of Holstein, who was at that time, Grand Duke of Russia, by whom she had issue Paul Petrowitz, who upon the death of his mother, succeeded her as Emperor ; and who, upon his death in 1800, was succeeded by his eldest son Alexander, the present Emperor.

For sixteen years, the Grand Duke and Dutchess lived together, in the enjoyment of as much conjugal felicity, as usually falls to the lot of persons of that elevated rank ; at least no fragrant irregularities, nor any conspicuous disagreements appeared before the public eye. Peter, an easy, indolent prince, being excluded from all interference in public affairs, during the reign of his aunt Elizabeth Petrouvna, had the palace of Oranienbaum assigned for his residence, where, as the culture of his mind had been totally neglected, he passed his days in military exercises at the head of his troops, and his evenings in masquerades and convivial recreations, in which he too frequently indulged to excess.

Upon the death of Elizabeth, on the 5th January 1762, this prince succeeded, under the title of Peter III. An intemperate zeal, which led him to attempt cutting off the beards of his clergy, and to abolish

some established and favourite military fashions, joined to an unbounded fondness for a mistress, and a strong antipathy against his wife and son, terminated his reign in a few months. The general odium, which he had drawn upon himself, united all orders of his subjects against him. He was seized and deposed, and his wife raised to the imperial dignity, by the title of Catharine II. June 28th 1762. The captive prince, died in a few days after; nor was it ever doubted, that the empress had a hand in his death.

Nothing could evince more ability and prudence, than the conduct of the empress, upon her accession to the throne. Her magnanimity too, was strikingly displayed in her behaviour towards the friends of the late monarch, who had remained true to his cause. None suffered either by execution, confiscations or banishment. She reproached, indeed, field-marshal Munnich, whom Peter had recalled after twenty years exile in Siberia, with having taken part against her. "To my late master, said he, my best services were due. He was my sovereign, and, therefore, commanded my duty. He was my benefactor and deliverer, and I glory in the testimonies I was able to give him of my gratitude and affection. You, madam, are now my sovereign, and my fidelity to you is as unalterable as my attachment was to him."—

Catharine made no reply; but, the day after, he received an invitation to court, where he continued, in her utmost confidence, till the time of his death. The Countess Vorontzof, Peter's mistress was permitted to enjoy the affluence she had received from his liberality, and lived at Petersburgh, among a small circle of friends and relations, till the year 1791, when she died. Godovitch, who was high in the confidence of Peter, and thereby incurred the particular dislike of the Empress, was allowed to retire to his native country; and the Holstein guards, who had offered the Emperor to march against his consort, and even importuned him to lead them on, experienced

no severity at her hands ; such as were willing to enlist were incorporated in the several regiments ; and, the others withdrew unmolested from Russia. Prince George of Holstein, uncle to Peter, though confined, during the revolution, was afterwards promoted to the rank of field-marshal ; and appointed administrator of Holstein, during the minority of her son.

Catharine, who was in the 34th year of her age, when she ascended the throne, found herself no sooner invested with the supreme authority, than she directed her whole thoughts to the benefit and improvement of her empire. In September 1763, she laid the foundation of the Great Foundling Hospital at Moscow. The following year she made a journey into Livonia, to learn the state of that province ; and, on her return, was present at the consecration of the Devitza monastery, instituted for the education of young ladies. On the 17th July 1765, she held the inauguration of the academy of arts, at Petersburg ; and, in the same year, invited literati from Germany and other parts of Europe, to the academy of sciences, which had been founded by Peter the Great. These persons were, on their arrival, provided with houses and ample salaries, that they might prosecute their studies with ease and convenience. In order to excite her subjects to cultivate literature, and to assist them in such pursuits, she, in 1768, appointed a committee to order and superintend translations of the classics, and of the best modern authors into the Russian tongue ; and allotted a considerable sum annually towards defraying the expence of such an undertaking. In the course of the first six years, fifty-six different works were published : and, at the conclusion of 1774, translations of eighty three books were in the press ; seventy-eight books were translating, and the committee had selected sixty-three for translation.

In the same year, she published " Instructions for a new code of laws," which had no sooner made their

appearance, than all Europe resounded with her applause, and bestowed upon her the title of Legislatrix of the North. Catharine ordered deputies to be assembled from the different nations of her vast empire : but it was only that they might hear this celebrated performance read, and, that she might receive their compliments ; in the composing of the laws, they had no farther agency, than that they reduced them to form. Although we can never believe, that a single individual, however elevated by rank, distinguished by talents, or unsuspected for the rectitude of his intentions, is capable, even in a tolerable degree of devising a general system of laws, which, in their operation shall be equal, amongst many millions of people, yet the credit is certainly due to Catharine of having, in some measure, removed the tediousness, perplexity and indecision of the Russian jurisprudence, and of having considerably relieved her country from the disgrace, and oppression consequent on legal chicane.

In 1768, the war broke out with the Ottoman Porte, the various events of which, it would scarcely be possible to enumerate, much less to particularize in the limits, to which this article must, of necessity, be confined. Suffice it, therefore, to say, that, after a succession of numberless victories, on the part of the Russians, both by sea and land, a peace was concluded, 13th January 1775, by which the Krimea was declared independent of the Porte ; all the vast tract of country between the Bog and Dnieper, were ceded to Russia, besides the Kuban, and the isle of Taman, with free navigation in all the Turkish seas, including the passage of the Dardanelles.

In the year 1773, her son the Grand Duke Paul, was married to a princess of the house of Hesse Darmstadt, who, on the 12th December 1777, was brought to bed of Alexander the present emperor ; and on the 27th April 1779, of his brother Constantine. They had afterwards six other children.

The care bestowed by the empress on the education of her grand children was unremitting. Constantine almost immediately after his birth, was delivered to Greek nurses from the Archipelago, that the language of the Constantines might be familiar to him, whom she one day hoped to seat on their throne. In this grand scheme of reviving the Grecian empire, it is generally supposed, we are to look for the wars carried on against the Turks. The tutors appointed to both of the princes, were selected with care; but the empress herself, would frequently inspect their lessons, and examine the pupils, in the presence of their masters.

Upon the commencement of hostilities between Great-Britain and America, the former deprived of the usual supply of naval stores from the western world, resorted to the ports of Russia for hemp, timber and iron. The war, which soon after broke out, between Great-Britain and the house of Bourbon, caused a prodigious demand for these articles; and the politic Catharine took care to avail herself to the utmost of those favourable circumstances. She wished that her subjects should be enriched by an equal and uninterrupted commerce, with the contending nations; and, therefore, insisted, that neutral ships ought to enjoy a free navigation, even from port to port, and on the coasts of belligerent nations; and that free vessels, should make free goods. On the 28th of February 1780, appeared her memorable declaration, relating to the safety of navigation and commerce with the neutral powers; and that she might the better be enabled to carry her regulations into effect, she united, in an armed neutrality, Russia, Sweden, Denmark and Holland, to maintain the honour of their respective flags, and to defend their ships, and protect them from being searched, whilst freighted with naval stores, to whatever port they might be bound. In consequence of this league, the arsenals of France and Spain were amply supplied with every requisite

for the preservation and increase of their navies, and the local advantages, which had enabled Great-Britain, in former wars, greatly to distress her enemies in these points, were rendered unavailing.

Although the Greek church is the established religion of Russia, yet Catharine had too much good sense, to deny a free toleration to her subjects of other persuasions ; accordingly, in the year 1782, a Roman Catholic Archbishopric was erected in the city of Mohilef, with authority over all the Catholic churches and convents in the Russian empire.

In the year 1786, she directed, that the usual slavish subscriptions to petitions &c. should be discontinued, and instead thereof only the words *humble* or *faithful subject* ; and, in certain cases, only *subject* to be used. She, in the same year, granted the university of Moscow 125,000 dollars, and all the materials of the palace of Kremlin for increasing its buildings ; and also published a decree for making and repairing the roads throughout the empire, at the expence of the crown.

The year 1787, opened with the extraordinary spectacle of the journey of Catharine to Cherson, where it seems to have been her original intention, to have been crowned with all possible magnificence, under the splendid titles of " Empress of the East, liberator of Greece, and reviver of the series of Roman emperors, who formerly swayed the sceptre, over that quarter of the globe ;" but this coronation was laid aside for reasons we are unable to assign. The splendour of this route, surpasses whatever the imagination could spontaneously suggest. She was escorted by an army ; pioneers preceded her march, whose business it was to render the road, as even and pleasant as possible. At the end of each day's journey, she found a temporary palace erected for her reception, together with all the accommodations and luxuries, which Petersburg could have afforded. In the list of her followers, were the ambassadors of Lon-

don, Versailles and Vienna. The king of Poland met her on her journey ; and the emperor of Germany, ~~not~~ satisfied with swelling her triumph, at Cherson, appeared in that capital eight days before her, and proceeded up the Dnieper, to intercept her progress. Her route was through Kiow, where she remained three months, and was received under triumphant arches ; and, upon her arrival at Cherson, having thought proper to extend the walls of the city, she inscribed over one of the gates, "Through this gate lies the road to Byzantium." She then returned to Petersburg, by the way of Moscow. The splendour and magnificence of the Russian court, during the whole of this tedious journey, may, perhaps have been equalled in ancient, but never in modern Europe. Such an expensive parade, may dazzle, by its grandeur, the unthinking part of mankind ; but by the philanthropist, it will be ever contemplated with sorrow and regret : for he will naturally consider, that the immense sums squandered away, to gratify the insatiable vanity and ambition of sovereigns, are wrested from the scanty portion of their already too wretched subjects.

Scarcely had the Empress returned to her capital, before she was followed by the Turkish declaration of hostilities. In the same manner as in the preceding war, the Russians were crowned by an almost uninterrupted series of success ; but, it is to be regretted, that they, upon many occasions, displayed a degree of savage barbarity, altogether unprecedented in the annals of modern times. Let the capture of Ismail serve as an example. Eight different times were the Russians repulsed, -with the slaughter of many of their bravest soldiers. At the ninth, General Suwarrow put himself at their head, and snatching a standard out of an officer's hand, ran directly towards the town, passed the trenches and clambering up the walls, planted it himself upon the rampart. "There," cried he, "my fellow-soldiers, behold your standard

in the power of your enemy, unless you will preserve it; but I know you are brave, and will not suffer it to remain in their hands." This speech had the desired effect. It was taken by storm on the 22d Dec. 1790, and, it is said, that the siege and capture did not cost the Russians less than 10,000 men. The most shocking part of the transaction is, that the garrison, whose bravery merited, and would have received from a generous foe, the highest honours, were massacred, in cold blood by the merciless Russians, to the amount of upwards of 30,000 men, even by their own account, and the place was given up to the unrestrained fury of the brutal soldiery. The most horrid outrages were perpetrated on the defenceless inhabitants. On the whole, the conduct of the conquerors was more like that of a horde of cannibals, than of a civilized people, and too strongly evinces that whatever steps may have been taken by Catharine or her predecessors, to produce a forced civilization, the people who could perpetrate such an enormity; and the sovereign who did not punish its authors, with the utmost severity, were still barbarians.

It was during the hostilities with the Porte, that Russia found herself suddenly involved in a new and unexpected war. As a nation, Sweden had the greatest causes of resentment against Russia for past injury and loss, at the same time that she had every thing to dread from her present overgrown power, and boundless ambition. These circumstances induced Gustavus III. to project hostilities against Russia, which he commenced in Finland in May 1789. After many engagements, fought with various successes, between these two warlike nations, a peace was concluded, in August, 1790. The preliminary articles of peace, were, likewise, signed between the Russian empire, and the Ottoman Porte, by which the Dniester is made the boundary of the two empires, and the countries lying between the Bog, and the Dniester were ceded to Russia. Thus the Porte had entered

into a war for the purpose of regaining the Krimea, and after reducing the Ottoman empire to extreme weakness and internal symptoms of ruin, irretrievable by a government in a regular progress of deterioration, lost an important territory, and left the existence of the empire, at the mercy of another Russian war.

Of the infamous dismemberment of Poland, in which Catharine had so large a share, we shall have occasion to take notice, in the sketch we have annexed of her general character. We shall now proceed to state the circumstances of her death. Catharine after a reign of thirty-four years, during all which time, she enjoyed an uninterrupted flow of excellent health, complained on the 15th Nov. 1796 towards the evening, of some slight pain in the bowels which was usually accompanied by a gentle diarrhœa, to which she was occasionally subject.

Next morning, however, she arose, at her accustomed hour, and retired as usual, to her cabinet to pass some time in writing, previous to the arrival of her ministers to transact business. About 10 o'clock her first valet, being uneasy at not being called, and hearing no noise in her apartment, at last opened the door, when to his surprize and terror, he saw the Empress prostrate on the floor. She continued in a languishing situation till about ten at night, on the 17th, when she expired, without having shown the least sign of sensibility from the moment she was struck with the fatal fit, which the physicians pronounced to have been an apoplexy. Had she been able to express herself, in her last illness, it was generally believed, that she would have nominated, as her successor, her grandson Alexander the present Emperor, and that her son, the late Paul, for whom she entertained an insuperable aversion, would never have come to the throne.

It would be impossible here, to do justice to the character of this extraordinary sovereign. Born with

strong natural capacities, she had neglected no means of their improvement; and from the moment she ascended the throne, she appeared to have devoted her talents to the improvement of her empire. In the business of government, her industry and application were almost unexampled; while her ministers discharged the routine of their several departments, she was consulting the more arduous exigencies of both domestic and foreign concerns. Her time of rising was generally between five and six o'clock in the morning, and her hour of going to rest was ten at night. The uncommon evenness of her temper may, perhaps, be attributed, in a great measure, to the regularity and temperance of her life. So methodical was she in the distribution of her time, that, amidst the various cares of administration, she was able to allot so much of it, to the education of her grandchildren. All manifestoes and state papers were of her original composition. She encouraged industry; she liberally rewarded merit; she invited arts and talents from every foreign nation, to improve and adorn her own extensive empire. She was the munificent patroness of literature in every country of Europe, and as we have already observed, greatly ameliorated the legislative code of her own empire; and what, above all, is worthy of being remembered to her honour, she granted many franchises to the peasants on her own demesnes; she ordered that all causes between noblemen and their vassals, should be tried before tribunals composed of both these orders; and she directed her whole system of internal policy, to a gradual, but complete and universal emancipation of the Russian peasantry. She aspired not only to the fame of victory and conquest, but to the more solid and innocent glory of founding laws, of patronizing letters, of diffusing industry, opulence, and civilization throughout her vast dominions. Her empire was flourishing at home; her arms were victorious, and her name formidable abroad. In a word, she per-

formed all the duties; which the *morality* of ambition prescribes; she both improved and extended her empire.

But, if we try her conduct, by the purer code of reason and humanity, even with all the indulgence, due to the frailties of our common nature, to the allurements of supreme authority, and to the fascinations of martial glory, the most partial friends of her memory, will not provoke a dangerous scrutiny by indiscreet encomiums on her exemplary conduct, in these particulars. A prudent panegyrist, will dwell lightly on the steps by which she mounted the throne. The blood spilled in the long conceived scheme of expelling the Turks from Europe, and re-establishing the eastern empire, in the person of another Constantine, will not be expiated in the eyes of humanity, by the gigantic magnificence of the project. Above all the wound inflicted on the principle of national independence through the sides of Poland : the dissensions and civil wars industriously fomented in that unhappy kingdom, for a period of thirty years ; the horrible massacres, which attended its final subjugation, and the impious mockery of returning solemn thanks to heaven for the success of such atrocious crimes, will be a foul and indelible stain upon the memory of Catharine. Her conduct, during the present war, which the different nations of Europe have waged against France, has been such as the allied powers, at least, have no reason to blame. She kept the Turks from falling upon Austria, prevented a confederacy from taking place in the North, kept Sweden and Prussia in awe, and extirpated the devoted Poles. Her policy was to exhaust her rivals, and to place herself in that situation, which England once enjoyed, of being the umpire of the European states ; and as to fidelity and honour, she was as faithful to her allies, as they were to their professed common cause, and to their pretended general object. They pursued their supposed interest at the expence of their pro-

fessions and engagements, and she did no more. "The princes of Europe," says Mr. Burke, "were easily led to consider the flames, that were consuming France, not as a warning to protect their own buildings, but as a happy *occasion for pillaging the goods, and for carrying off the materials of their neighbour's house*. Some sought an accession of strength, at the expence of France; some at the expence of each other; some at the expence of third parties. *There could be no tie of honour in a society for pillage.*" Such a picture drawn by the hand of so great a master, we shall not presume to deface, by any touch of ours. England, under pretence of restoring order in France, aimed at the acquisition of Dunkirk and the colonies. Austria, with the same professions, at the conquest of Flanders and Alsace. The empress of Russia, because she was too remote to make conquests from France, plotted and perpetrated the robbery of Poland; and consulted the interest of her ambition and her greatness, by encouraging her most formidable rivals to waste and exhaust their strength. The motives were similar, the conduct was of the same sort, the morality was equal, and the consummate skill and masterly policy of the empress Catharine, have vindicated the superiority of her exalted genius, above the other puny intriguers of Europe. She was more politic than her neighbours, and as honest.

In her private character, she was kind, affable and condescending; and, on that account, greatly beloved by her numerous domestics. It has, however, been universally asserted, that she was a woman of intrigue; and, that she no sooner got rid of her husband, than she supplied his place by a paramour, of whom she had a regular succession till the time of her death. She, no doubt, acted upon this principle, that "the morality of princes is exempt from the precision of vulgar rules."

CAVE, (EDWARD) was the son of a poor shoemaker, and born in Warwickshire, England, Feb. 29th 1691. It was fortunate for Edward, that having a disposition for literary attainments, he was not cut off by the poverty of his parents from opportunities of cultivating his faculties. The school of Rugby, in which he had by the rules of its foundation, a right to be instructed, was then in high reputation, and most of the neighbouring families, even of the highest rank, sent their sons thither for instruction.

The master had judgment enough to discover, and for some time, generosity to encourage the genius of young Cave, and was so well pleased with the rapidity of his progress, that he declared his resolution to breed him for the university, and recommend him as a servitor to some of his scholars of high rank. But prosperity, which depends upon the caprice of others is of short duration. Caves' superiority in literature, exalted him to a familiarity, with boys who were far above him in rank and expectations; and, as it generally happens in such unequal associations, that, whatever unlucky prank is played, is attributed to the weakest, so it failed with poor Cave. When any mischief, great or small, was done; though, perhaps, others boasted of the stratagem, when it was successful, yet, upon detection or miscarriage, the fault was sure to fall upon him.

At last, his mistress lost a favourite cock. Cave was, with little examination, stigmatized as the thief or murderer, not because he was more apparently criminal than others, but, because he was more easily reached by vindictive justice. From that time, his master visibly withdrew his kindness from him, and treated him with a continued harshness, which the crime, in its utmost aggravation, did not deserve. Cave bore this persecution for a while, and then left the school, and the hope of a liberal education, to seek some other means of getting a livelihood.

He was first placed as a clerk with a collector of

the excise; but the insolence of his mistress, who employed him in servile drudgery, quickly disgusted him, and he went up to London, in quest of more suitable employment. Upon his arrival there, he was recommended to a timber merchant, and while he was there on trial, is said to have given great hopes of mercantile abilities; but this place he soon left and was bound apprentice to Mr. Collins, a Printer of some reputation. This was a trade which was peculiarly pleasing to Mr. Cave, because it furnished some employment for his scholastic attainments, and he was so very assiduous, that, in the short space of two years, he attained so much skill in his art, and gained so much the confidence of his master, that he was sent without any superintendant, to conduct a Printing-Office at Norwich, and to publish a weekly paper. In this undertaking, he met with some opposition, which produced a public controversy, and procured Cave the reputation of a young man of talents. When his apprenticeship was over, he married a young widow, with whom he lived at Bow. He then wrought as a journeyman printer, and was also, for some years a writer for a literary Journal, which, though he afterwards obtained by his wife's interest, a small place in the post-office, he for some time continued. By the correspondence, which his place in the post-office facilitated, he procured country news-papers, and sold their intelligence to a journalist, in London, for a guinea per week. He wrote an "Account of the Criminals," which rewarded him well for his trouble, and omitted no opportunity of publishing such little pamphlets, as were most likely to have a rapid sale.

By this constancy of diligence, and diversity of employment, he in the year 1731, had collected a sufficient sum for the purchase of a small printing-office, and began the "Gentleman's Magazine;" a periodical pamphlet, of which the scheme is known, wherever the English language is spoken. To this undertaking, he owed the affluence, in which he passed the

last twenty years of his life, and the large fortune which he left behind him.

The "Gentleman's Magazine," which has subsisted so many years, and still continues to enjoy the favour of the world, is one of the most successful and lucrative pamphlets, which literary history has upon record, and therefore, in this narrative, deserves particular notice.

Mr. Cave, when he formed the project, was far from expecting the success, which he found; and, others had so little prospect of its consequence, that, though he had for several years talked of his plan amongst printers and book-sellers, none of them thought it worth the trial. That they were not restrained by their virtue from the execution of another man's design, was sufficiently apparent, as soon as that design began to be gainful: for, in a few years, a multitude of magazines arose and perished. The "London Magazine," only, which was supported by a powerful association of book-sellers, and circulated, with all the art and cunning of trade, exempted itself from the general fate of Cave's invaders, and obtained, though not an equal, yet a considerable sale.

Mr. Cave was the inventor of a new species of publication, which may be considered as something of an epoch in literary history. The British periodical publications, previous to the year 1731, were almost wholly confined to political transactions, and to foreign and domestic occurrences. But the Monthly Magazines have opened a way for every kind of enquiry and information. The intelligence and discussion contained in them, are very extensive and various; and they have been the means of diffusing a general habit of reading, which, in a certain degree, hath enlarged the public understanding. Many young authors, who have afterwards risen to considerable eminence in the literary world, have here made their first attempts in composition. Here too are preserved a number of useful and curious hints, observations and facts, which,

otherwise might have never appeared ; or, if they had appeared, in a more evanescent form, would have incurred the danger of being lost. Periodical publications upon the same plan, have repeatedly been attempted in different parts of the United States ; but, perhaps, from the widely scattered situation of our inhabitants, as well as from other causes, they have hitherto been but of short duration. The only work of a similar kind, which we know of, to be now extant in this country, is the "American Review and Literary Journal," published by T. and J. Swords of New-York ; which, on account of the great perseverance of the editors, as well as the distinguished talents of the gentlemen concerned in the undertaking, we sincerely hope, will speedily arrive at that celebrity, to which from its intrinsic merit, it is so well entitled.

Mr. Cave died January 10th 1754, having just concluded the 23d annual collection, and is a remarkable instance of what may be effected by industry and economy ; for though without interest, fortune or connection, he, by the force of his own genius, assisted only by the education of a common grammar school, planned and established a literary work, which has reflected great honour on his country, and was to himself and family the source of an ample fortune.



CAXTON, (WILLIAM) the first who introduced the art of printing with fusile types into England, was born towards the end of the reign of Henry IV. Being about 15, he was put apprentice to a mercer, and continued to follow that business, till the year 1441, when he went abroad, being appointed by the mercer's company, to be their agent, or factor in Holland, Zealand, Flanders, &c.

In 1463, a commission was granted to him, and Richard Whitehill, by Edward IV. to continue and confirm the treaty of trade and commerce, between

his majesty, and Philip, Duke of Burgundy; or, if they found it necessary to make a new one. A marriage was concluded in 1468, between the king's sister and the Duke's son Charles, and when the lady arrived, at the Dukes' court, at Bruges, Caxton appears to have been one of her retinue. Being more, expert than most others, in penmanship and the languages, it is highly probable, that he was employed by the Dutchess in some literary way. As soon as he had acquired the mystery of the new art of printing, which, as he says himself, he did not acquire without much trouble and expence, he was employed by her, in translating out of the French, a large volume, and afterwards printing it. It appeared under the title of the "Recuyl of the History of Troy," and is universally acknowledged to have been the first book that was printed in the English language: It was published at Cologne in 1471.

By the edition of the "Game of Chess" dated in 1474 Caxton appears to have been then settled in England; and this book is allowed by all the typographical antiquaries, to have been the first specimen of the art, in England, and, as such, has been so valued, that it is said, the Earl of Pembroke lately presented Mr. Granger, with a purse of 40 guineas for a fair copy of it. The next performance of Caxton, of which the date is ascertained, is "The sayings of the Philosophers," translated from the French by Anthony Earl Rivers, Lord Seers, printed by William Caxton, at Westminster, 1477.

That Caxton was the first printer in England, was for a long time, universally believed; it has, however, been attempted to rob him of this glory, and to make it appear, that a printing-press had been in use at Oxford, some years before he introduced his into Westminster. That some circumstantial evidence, has been produced, in favour of those, who attribute the honour to Oxford must be confessed; but we conceive the arguments in favour of Caxton's claim,

to be final and conclusive. All the English writers before the restoration, as already hinted, who mention the introduction of the art into that country, give him the credit of it, without contradiction or variation. Stowe, in his Survey of London, speaking of the 37th year of Henry VI. or 1458, says, the noble science of printing was about this time found at Magunce by John Guttemberg, a knight; and *William Caxton*, of London, mercer, brought it into England, and practised the same in the abbey of Westminster. Trussel gives the same account in the history of Henry VI. and Sir Richard Baker in his chronicle; and Mr. Howell in his *Londinopolis* describes the place, where the Abbot of Westminster set up the first press for Caxton in the Almonry or Ambry. As a confirmation of this opinion, Mr. Newcourt in his *Reportorium*, writes thus, "St. Ann's an old chapel, over against which the mother to king Henry VII. erected an alms house for poor women, which is now turned into lodgings for singing men of the college. The place wherein this chapel, or alms-house stood, was called the Eleemosinary or Almonry, now corruptly the Ambry; for that the alms of the abbey were there distributed to the poor, in which the Abbot of Westminster erected the *first press* for book-printing, that ever was in England, about the year 1471, and where *William Caxton*, citizen and mercer of London, who first brought it into England, practised it." But above all, the famous John Leland librarian to Henry VIII. who lived near to Caxton's own time, expressly calls him the first printer of England, and speaks honourably of his works; and, as he had spent some time in Oxford, he could not possibly be ignorant of the origin and history of printing in that university.

To the attestation of historians, who are clear in favour of Caxton, and quite silent concerning an earlier press at Oxford, the works of Caxton himself add great confirmation. The rudeness of the letter, irregularity of the page, want of signatures &c. in his first

impressions, give a prejudice, at sight, of their being the first productions of the art.

But besides these circumstances, notice has been taken of a passage in one of his books, which amounts, in a manner, to a direct testimony of it. "Thus end I thus book, &c. and forasmuch as in writing of the same, my pen is worn, my hand is weary, and my eyes dim, with overlooking the white paper, and that age creepeth on me daily, and also, because I have promised to divers gentlemen and to my friends, to address to them as hastily as I might this said book, therefore I have practised and learned at my great charge and expence, to ordain this said book in print, after the manner and form as ye may see, and is not written with pen and ink as the other books are, to the end, that every one may have them at once: for all the books of this story, named the "Recuyell of the Histories of Troy," thus printed as ye here see, were begun in one day, and ended in one day &c." Faust and Schœffer, the inventors, set the example in their first works from Mentz, by advertising the public at the end of each, that they were not written by a pen, as all books had been before, but made by a new art and invention of printing, or stamping them by characters or types of metal set in forms: in imitation of whom, the succeeding printers, in most cities of Europe, where the art was new generally gave the like advertisement; as we may see from Venice, Rome, Naples, Verona, Basil, Ausburgh, Louvain, &c. just as William Caxton, in the instance above.

The novelty and usefulness of his art recommended him to the special notice and favour of the great, under whose protection and at whose expence, the greatest part of his works were published. Some of them are addressed to Edward IV. his brother, the Duke of Clarence, and their sister, The Duchess of Burgundy, in whose service and pay he lived many years, before he began to print, as he often acknowledges with much

gratitude. He printed, likewise, for the use, and by the express order of Henry VII. his son, Prince Arthur, and many of the principal nobility and gentry of the age; all of which confirms the notion of his being the first printer in England; for he could hardly have been so much caressed and employed, had there been an earlier artist all the while at Oxford, who yet had no employment at all for the space of eleven years.

There is no clear account of Caxton's age, but he was certainly very old, and probably above fourscore, at the time of his death. In the year 1471, he complained of the infirmities of age creeping upon him, and enfeebling his body; yet he lived twenty-three years after, and pursued his business, with extraordinary diligence, till the year 1494, when he died.

Dr. Conyers Middleton, who, in 1735, published a curious dissertation concerning the art of printing in England observes, that, whoever turns over the printed works of Mr. Caxton, must have a respect for him, and be convinced, that he preserved, through life, the character of an honest, modest man, greatly industrious to do good to his country, to the best of his abilities, by spreading among the people such books, as he thought useful to religion and good manners, which were chiefly translated from the French.



CERVANTES, See SAAVADRA.



CHAMBERS, (EPHRAIM) author of the Scientific Dictionary, which goes under his name, was born in the county of Westmoreland, England. His parents were dissenters of the Presbyterian persuasion; and his education, only such as was necessary to qualify him for trade and commerce, for which he was intended. When he became, however, of a proper age,

he was put apprentice to Mr. Senex the globe maker, a business which is intimately connected with literature, and especially with geography and astronomy. It was during Mr. Chambers' residence with this skilful mechanic, that he contracted that taste for science and learning, which accompanied him through life, and directed all his pursuits. It was even at this time, that he formed the design of his grand work, the "Cyclopædia," and some of the first articles of it were written behind the counter. Having conceived the idea of so great an undertaking, and finding himself under no necessity of following business, as soon as he had finished his apprenticeship, he took Chambers at Gray's-Inn where he chiefly resided during the rest of his days. The first edition of the Cyclopædia, which was the result of many years intense application, appeared in 1728, in 2 vols. folio, and had a very extensive patronage.

A paragraph or two out of the preface, will give the reader a clear idea of the plan of this work. After pointing to the sources, from whence he had derived his materials, which he confesses to have been more than sufficiently ample, he says, that "the difficulty lay chiefly in the form and economy of it ; so to dispose such a multitude of materials, as to make a confused heap of incoherent parts, but one consistent whole. And here it must be confessed, there was little assistance to be had. Former lexicographers have scarcely attempted any thing like structure in their works, nor seem to have been aware, that a dictionary was, in some measure, capable of the advantages of a continued discourse. Hence it is, that we see nothing like a whole, in what they have done ; and for this reason, such materials as they did afford for the present work, generally needed farther preparations e'er they became fit for our purpose, which is as different from most of theirs as a system from a cento. Our views was, to consider the several matters, not only in themselves, but

relatively as they respect each other; both to treat them as so many wholes, and as so many parts of some greater whole, their connexion with which to be pointed out by a reference; so that by a course of references, from generals to particulars; from premises to conclusions; from cause to effect and vice versa, i. e. from more to less complex, and from less to more, a communication might be opened between the several parts of the work, and the several articles be in some measure replaced in their natural order of science, out of which the alphabetical order had removed them. For instance, the article *Anatomy* is not only to be considered as a whole, i. e. as a particular branch of knowledge, and accordingly divided into its parts, human and comparative; and human again subdivided into the analysis of solids and fluids, to be referred to in their several places in the book, where they themselves being treated of, refer to others still lower, and so on; but also as a part of *Medicine*, which accordingly it refers to, and which itself refers to another higher &c. By such means, a chain may be carried on from one end of an art to the other, i. e. from the first or simplest complication of ideas, appropriated to the art, which we call the elements or principles thereof, to the most complex or general one, the name or term, that represents the whole."

The reputation which Mr. Chambers acquired by his execution of this undertaking, procured him the honour of being elected F. R. S. Nov. 6, 1729. In less than ten years, a second edition became necessary, which, accordingly, was printed with corrections and additions, in 1738. So favourably was this received by the public, that a third was called for, in the very next year 1739; a fourth two years afterwards, in 1741; and a fifth in 1746. This rapid sale of so large and expensive a work is not easily to be paralleled in the history of literature, and must be considered not only as a striking testimony of the

esteem in which it was held, but likewise as a strong proof of its utility.

Although the Cyclopædia was the grand business of Mr. Chamber's life, his attention was not wholly confined to that undertaking. He was concerned in the "Literary Magazine," which was begun, in 1735, and was also engaged with Mr. John Martyn, F. R. S. and professor of Botany at Cambridge, in preparing for the press a translation and abridgement of the "Philosophical History and Memoirs of the Royal Academy of Science, at Paris." This undertaking, when completed, was comprized in five vols. 8vo. which did not appear, till 1742 sometime after our author's death. The only work, besides, that we find ascribed to him, is a translation of the "Jesuits Perspective," from the French, which was printed in 4to. and hath gone through several editions.

The close and unremitting attention of Mr. Chambers to his studies, at length, impaired his health, and obliged him, occasionally, to take a lodging near Islington. As this did not contribute greatly to his recovery, he made an excursion to the South of France, but did not reap that benefit from it, which was wished. He, therefore, returned to England, where he died, 15th May, 1740.

The intellectual character of Mr. Chambers was sagacity and attention. His application was indefatigable; his temper cheerful, but somewhat hasty and impetuous. His mode of life was reserved; for he kept little company, and had few acquaintances. He deserved, by his literary labours, much more than he acquired; the compensations of booksellers, to authors, being, at that time, far inferior, to what, in some instances, they have lately risen. This deficiency, however, he supplied by economy; so that, if he did not amass a fortune, he always kept clear of debt.

The last and best edition of his "Cyclopædia," with considerable improvements by Dr. Rees, be-

gan to be published in weekly numbers, in 1778, and has long since been completed.



CHARLES (XII.) king of Sweden, was born June 27th 1682. By the will of his father, who died in the year 1697, the administration was lodged in the hands of Eleonora, the queen dowager with five senators, till the young prince was eighteen; but being impatient to reign, he had the address to get himself declared major at fifteen, by the states convened at Stockholm. The beginning of his administration raised no favourable ideas of his abilities, as he was thought both by Swedes and foreigners to be a person of mean capacity. But the difficulties, which gathered round him, soon afforded him an opportunity to display his real character.

The powerful princes Frederic IV. king of Denmark, Augustus king of Poland, and Peter the Great Czar of Muscovy, taking advantage of his youth, united to recover the territories of which their ancestors had been deprived. The Swedish council, alarmed at so unexpected measures, were for diverting the storm by negotiations; but Charles, with a grave resolution, which astonished them, said "I am resolved never to enter upon an unjust war, nor to put an end to a just one but by the destruction of my enemies. My resolution is fixed; I will attack the first, who shall declare against me; and when I have conquered him, I may hope to strike a terror into the rest." The old counsellors received his orders with admiration; but were still more surprised, when they saw him on a sudden renounce all the enjoyments of a court, reduce his table to the utmost frugality, assume the garb of a soldier, and full of the ideas of Alexander and Caesar propose these two conquerors for his models. The king of Denmark began by ravaging the Swedish territories in the Dukedom of Holstein. Charles laid siege to Copenhagen, forced the Danes into their en-

trenchments, and caused a declaration to be made to king Frederick, that "if he did not do justice to the Duke of Holstein, against whom he had committed hostilities, he must prepare to see Copenhagen destroyed, and his kingdom laid waste by fire and sword." These menaces brought on a treaty, in which, without any advantage to himself, he was fully contented with having humbled his enemy.

This war being finished in less than six weeks, in the course of the year 1700, he marched against the Russians, who were then besieging Narva with 100,000 men. He attacked them with a force infinitely inferior, and obtained a surprising victory, thirty thousand being slain or drowned, and the rest taken or dispersed. In consequence of so terrible a defeat, the Muscovites were forced to retire from the provinces they had invaded. He pursued his conquests, till he penetrated as far, as where the Diet of Poland was sitting; when he caused them to declare the throne of Poland vacant, and elect Stanislaus their king. The terror of his arms carried all before him; Augustus reduced to the last extremity sued for peace; and Charles dictating the conditions, obliged him to renounce his kingdom, and acknowledge Stanislaus. This peace was concluded in 1706.

All Europe was surprised at the expedition, with which this important negotiation was concluded, but still more at the disinterestedness of Charles, who satisfied himself with the bare reputation of this victory, without demanding an inch of ground for enlarging his dominions. After having thus reduced the king of Denmark to peace, and placed a new monarch on the throne of Poland, he prepared to penetrate into Muscovy, apparently with the view of dethroning the Czar. He quickly obliged the Muscovites to abandon Poland, pursued them into their own country, and won several battles over them. The Czar disposed to peace, ventured to make some proposals. Charles only answered, "I will treat with the Czar at Mos-

cow." When this haughty answer was brought to Peter, he said " Charles still affects to act the Alexander, but I flatter myself, he will not in me find a Darius."

The event justified him : for the Muscovites, already beaten into discipline, and under a prince of such talents as Peter, entirely destroyed the Swedish army, at the memorable battle of Pultowa, July 8th 1709 ; on which decisive day, Charles lost the fruits of nine years labour, and of almost one hundred battles ! The king with a small troop, pursued by the Muscovites, fled to Oczakow in the Turkish territories ; and from thence, through desert countries to Bender, where the Sultan sent orders for accommodating him in the best manner, and appointed him a guard.

The king of Sweden's view in coming to Turkey, was to excite the Porte against the Czar Peter ; but not succeeding either by menaces or intrigue, he grew at last obstinate and restless, and even braved the Grand Seignior. The Porte wanted much to get rid of him, and, at length, was compelled to use a little violence. Charles entrenched himself in his house, at Bender, and defended himself against the Turkish army, with forty domestics ; killed twenty Janizaries with his own hand ; and performed prodigies of valour on a very unnecessary and unwarrantable occasion. But the house being set on fire and himself wounded, he was taken prisoner and sent to Adrianople, where the Grand Seignior gave him an audience, and promised to make good all the damages he had sustained.

At last, after a stay of about five years, he left Turkey ; and, having disguised himself, traversed Wallachia, Transylvania, Hungary and Germany ; and, in sixteen days riding, during which time, he never went to bed, came to Stralsund at midnight, Nov. 21, 1714. His boots were cut off from his swollen legs, and he was put to bed ; where, when he had slept some hours, the first thing he did was to review his troops, and examine the state of the fortifications. But af-

airs were now much changed: Augustus had recovered the crown of Poland; Sweden had lost many of its provinces, and was without money, credit or troops. The kings of Denmark and Prussia seized the isle of Rugen, and besieged him in Stralsund, which surrendered; but Charles escaped to Carlsron. When his country was threatened with invasion by so many princes, he, to the surprise of all Europe, marched into Norway with 20,000 men, and formed the siege of Frederickshall, which is reckoned to be the key of that kingdom; where, as he was visiting the works of his engineers, he was killed by a shot from the enemy, Dec. 11th 1714.

Thus perished Charles and all his projects; for he was meditating designs, which would have changed the face of Europe. The Czar was uniting with him to re-establish Stanislaus, and dethrone Augustus. He was about to furnish ships to drive the house of Hanover from the throne of England, and replace the Pretender; whilst his land forces were to attack George I in his states of Hanover, and especially in Bremen and Verden, which he had taken from Charles.

This prince experienced the extremes of prosperity and adversity, without being softened by the one, or disturbed for a moment at the other; but was a man rather extraordinary than great; and fitter to be admired than imitated. He carried, as his historian says, all the virtues of the hero to an excess, which made them as dangerous as the opposite vices. His firmness was obstinacy, his liberality profusion, his courage rashness, his severity cruelty: he was, in his last years, less a king than a tyrant, and more a soldier than a hero. The projects of Alexander, whom he affected to imitate, though highly pernicious, were executed with wisdom; whereas Charles knowing nothing but arms, never regulated any of his movements by policy, according to the exigencies of the conjuncture, but suffered himself to be borne along

by a brutal courage, which often led him into difficulties, and, at length, occasioned his death.

A few anecdotes will best illustrate his character. No dangers, however great, made the least impression upon him. When the second horse had been killed under him, at the battle of Narva, he leapt nimbly upon a third, saying "these people find me exercise." One day, when he was dictating letters to a secretary, a bomb fell through the roof into the next room of the house, where they were sitting. The secretary, terrified, dropt his pen. "What is the matter?" says the king, calmly. The secretary could only reply, "Ah, Sire, the bomb." "The bomb!" says the king, what has the bomb to do with what I am dictating to you? go on."

He possessed more humanity than is usually found among conquerors. Once, in the middle of an action, finding a young Swedish officer wounded, and unable to march, he obliged the officer to take his horse, and commanded his infantry on foot. The princess Lubomirski, who was very much in the interest and good graces of Augustus, falling, by accident, into the hands of one of his officers, he ordered her to be set at liberty, saying that "he did not make war against women." One day, near Leipsic, a peasant complained to him, that a soldier had robbed him of some provisions. "Is it true, said Charles sternly, that you have robbed this man?" The soldier replied, "Sire, I have not done near so much harm to this man, as your majesty has done to his master; for you have taken from Augustus a kingdom, whereas I have only taken from this poor scoundrel a dinner." Charles made the peasant amends, and pardoned the soldier for his firmness: "However, my friend, says he to him, you will do well to recollect, that if I took a kingdom from Augustus, I did not take it for myself."

Though Charles lived hardily himself, a soldier did not fear to remonstrate to him against some bread,

which was very black and mouldy, and which yet was the only provision the troops had. Charles called for a piece of it, and calmly eat it up, saying, that "it was indeed not good, but that it might be eaten."

He wrote some observations on war, and on his campaigns from 1700 to 1709, but the MS. was lost at the unfortunate battle of Pultowa.



CHATELET, (GABRIELLA EMILLIA DE BRETEUIL MARCHIONESS DU) a French lady of great learning, was descended from a very ancient family of Picardy, and born at Paris 17th Dec. 1706. At a very early age, she displayed great strength of genius and vivacity of imagination. She shewed a peculiar fondness for the belles lettres, and devoted great part of the early period of her life to the study of the ancients. Virgil, above all, was her favourite author. She was peculiarly fond of the *Æneid*, and even began a translation of it; but unluckily, that work was never brought to a conclusion. She was, likewise, remarkably fond of perusing the works of the best French poets, of which she could repeat the most beautiful and striking passages. She also applied to foreign languages; and, in a little time, made herself so far mistress of the English and Italian, as to be able to read Milton and Tasso with ease.

Madame du Chatelet, however, did not confine herself to the study of the belles lettres only; metaphysics and mathematics were also objects of her pursuit; and Leibnitz, a philosopher equally profound and ingenious was the guide, whom she chose to direct her in this new path. By close application, she was soon enabled to write an explanation of that celebrated German's philosophy, under the title of "Institutions of Physics," which she composed principally for the use of her son, the Count de Chatelet Lomont. If this work be entitled to praise, on account of the order and perspicuity observed in it, the

preliminary discourse, which Voltaire justly calls a master-piece of eloquence and reasoning, is undoubtedly highly interesting.

Madame Du Chatelet had too much judgment, and was too ardent in the pursuit of truth, to dwell long on the chimeras of metaphysics; she readily quitted, therefore, the imaginations of Leibnitz, in order to give herself up to the clear and perspicuous doctrine of Newton. Having by close application, gained a complete knowledge of that eminent philosopher's principles, she, undertook the arduous task of making a translation of them from the original Latin into French, and by this enterprize rendered an essential service to science.

This commentary, which is far superior to the translation, is composed of two parts, and is preceded by a short history of astronomy, from Pythagoras to the present time. The first part contains an explanation of the most remarkable phenomena of our system, and the second an analytical solution of the principal problems, which relate to it. When we reflect on the dryness of the subject, and the little analogy it has with the vivacity of the fair sex, we cannot help admiring the abilities of the authoress, and calling to mind the lines, which Voltaire addresses to her in his "Epistle on Newton's philosophy," of which we shall subjoin the following translation :

" Spite of those pleasures, which too oft engage
The youthful mind, unguarded yet by age,
How could you soar, and with so vast a flight,
Great NEWTON follow, and yet follow right,
In that dark course, hid from the light of day,
Where Nature's self is forc'd to go astray ?"

Madame Du Chatelet's manners were no less estimable than her talents. Though formed by her figure, her rank, and her knowledge, to be distinguished from the greater part of those, among whom she lived, she seemed never to be sensible of those advantages,

which she enjoyed. She was fond of glory, but without ostentation. "No female, says M. de Voltaire, ever possessed so much knowledge; and yet no one ever shewed her learning less. She spoke on scientific subjects to those only, whom she thought she could instruct, and never with any view to call forth applause." This portrait undoubtedly exhibits a just likeness of Madame Du Chatelet, for no one had a better opportunity of knowing her character than the person by whom it is traced out, between whom and this celebrated lady, a close intimacy had subsisted for nearly twenty years. Their natural taste, for philosophy and the belles lettres, served to render their connection extremely agreeable, especially to the latter, who seems to have derived no small benefit from it. Without the advice of his illustrious friend, many of his pieces, perhaps, would not have contained such a number of beauties. On every thing he wrote, Madame Du Chatelet was consulted, and her criticisms were always so proper, that her counsel was generally followed.

A woman, who has no other merit than that of being learned, is certainly wanting in her duty to society. No reproach, however, can be thrown out against Madame Du Chatelet on this head. Her fondness of study, never made her forget what she owed to her family; she took upon herself the care of the education of her son, and did not think it below her to enter into all those details, which are required in the management of a house. Instead of delighting in slander, or ridicule, she often became the advocate of those, who in her presence were made the objects of either. She possessed so much greatness of soul, that though she perfectly knew, that she was exposed to the shafts of malice, she never shewed the smallest desire of being revenged on her enemies. A pitiful pamphlet, in which one of those authors, who delights in blackening reputations, had made very free with hers, being put into her hands, she said that "if the

author had lost his time in writing such useless stuff, she would not lose hers in reading it:" and next morning she exerted herself to liberate him from prison, even without his knowledge.

All that Madame Du Chatelet can be blamed for, is, that she took too little care of her health, and sacrificed it to her glory. Long before her death, she foresaw the fatal stroke, which at length carried her off. Being then apprehensive, that sufficient time would not be left for her to finish the commentary she had begun on "Newton's Principia," she devoted her every moment almost to it, and by these means hastened her death, which happened at Lunneville in the year 1749, when she was aged forty-three. She was a member of several foreign academies.

We shall conclude this article by observing, that the life of the Marchioness Du Chatelet may serve as one, out of many examples, to prove, that the fair sex, provided they think proper to devote themselves to the sciences, may be equally successful in their application, as the male part of the creation; but whether there be not other objects, to which their attention should, with more propriety be directed, is a question, the discussion of which we deem foreign to our purpose.



CHATHAM, EARL OF—See PITT.



CHAUNCEY, (CHARLES) was descended from Charles Chauncey B. D. Greek Professor in the University of Cambridge, England, who, in the days of Archbishop Laud, came over to New-England for the sake of his conscience, and was chosen President of Harvard College, in which station he continued seventeen years, till his death, which happened in 1671, Æt. 82. Isaac the eldest of his sons, returned to England, and became pastor of a church in London. He had three children, the youngest of whom,

Charles, came to America, and settled as a merchant in Boston. This Charles was the father of Dr. Charles Chauncey, the subject of these memoirs, who was born in Boston, January 1st. 1705; was graduated at Harvard College, 1721; was ordained colleague pastor of the first church in Boston, 1727, and received a degree of Doctor in Divinity, from the University of Edinburgh, 1742.

“ His natural genius, and the situation in which he was placed, by divine Providence, says his biographer, enabled him to search after truth, with great success. The resolution he formed to see for himself, and, if possible, to understand all the articles of his creed, and not teach for the doctrines of Christ, the commandments of men, or the mysteries of the schools, put him on a course of long and severe studies, examining the sacred scriptures, and the sentiments of the ancient fathers, by which he was enabled to expose many errors, which early prevailed, and have been unhappily interwoven with received schemes of doctrine. Those studies also enabled him to investigate many important things, which had been covered with the dust of antiquity, if not artfully concealed by the too zealous advocates for particular systems.

“ Doctor Chauncey received the gospel in its simplicity; and as he believed the truths of christianity, were designed for the benefit of people in common, and even people of the weakest capacities, so he constantly endeavoured to express himself, in such a manner, as to be easily understood. Such was his love of truth, whenever he discovered it, and such the honest independence of mind, which he possessed to a great degree, that he frequently advanced sentiments, which did not comport with generally received opinions: he was, therefore, subjected to those temporary inconveniences, which always attend on such as cannot fall in with all the common opinions. He placed the firmest confidence in the grace of the gos-

pel and entertained the highest expectations from the mediatorial undertaking of Jesus Christ.

As he drew towards the close of his life, and found himself unable to perform the public duties of his office, he expressed the strongest wishes to be farther serviceable to mankind, and, therefore, caused several works to be published, which he had written many years before, hoping they might cast light on some very important doctrines of the christian religion."

His treatise on the "Benevolence of the Deity," published in 1784, is a performance, on which he bestowed particular attention. The design of it is to vindicate the divine character, by proving, that all the good, suitable to such a subject as this, is apparently the tendency of nature and the divine administration.

Soon after, he published his "Five dissertations on the fall and its consequences;" of which work, the compilers of the New Annual Register, for 1785, say, "the most pleasing feature of this work is the author's readiness to give up any favourite human explications of scripture, which seem to be inconsistent with its plain and obvious sense, or, which are, in any degree, derogatory to the perfections of the Deity."

The most laborious, and in his own opinion, the most valuable of all his numerous productions is a work, entitled, "The Salvation of all Men," printed in 1785, without his name. This work was begun early in life; often revised, and completed about thirty years before its publication. It underwent severe examination by those, whose critical and theological knowledge qualified them to judge of it. Many esteemed it, as a valuable acquisition to the religious world; and all bestowed their encomiums on the learning and ingenuity of the author.

Dr. Chauncey was a man of that piety, which does not sour the temper, nor give a gloomy cast to

mind ; his piety was the offspring of superior knowledge, constantly invigorated by his contemplation of the divine character. In the latter part of his life, he appeared to those who were near him, to be almost wholly engaged in devotional exercises.

That he was kind and charitable was well known to the children of distress. That he was honest and sincere, all who knew him can testify. Dissimulation of all things most foreign to his nature, was the object of his severest invective. His language was remarkably plain and pointed, when he spake against fraud, either in public bodies of men or individuals. Paper money, tender acts, and every species of knavery, were always spoken of by him with peculiar poignancy of language, both in his *public discourses* and private conversation. The candid knew how to excuse his vehemence, because they justly imputed it to a principle of sterling integrity.

His attachment to his country led him to enter warmly into those measures, which appeared to be founded in justice, and dictated by wisdom, and to condemn with severity, those which he thought unjust, or impolitic ; and he never scrupled to tell his mind on these subjects, in any company, or to any persons, however high in office or authority.

In his friendship, Dr. Chauncey was particularly sincere and faithful. By that attention, which is at all times grateful, but peculiarly so in the time of distress, he rendered himself amiable in the eyes of his flock. The widow and orphan loved him as their friend, their father, their prudent counsellor and generous benefactor.

His diligent, active life was extended to the utmost verge of human existence ; and having endured much bodily pain and weakness, with the most exemplary patience, he died on the 10th of Feb. 1787, in the 83d year of his age, and in the 60th of his ministry.

CHESELDEN, (WILLIAM) an eminent English surgeon and anatomist, was born in Leicestershire, 1688. He was placed about 1703, under Cowper, the celebrated anatomist, in whose house he resided; and studied surgery under Mr. Ferne, head surgeon of St. Thomas's Hospital, whom he afterwards succeeded. In 1711, he was elected Fellow of the Royal Society. So early as the age of twenty-two, he began to read lectures on anatomy, and these he continued for twenty years, during which time, he obliged the world with many curious and singular cases, which are printed in the "Philosophical Transactions," the "Memoirs of the Academy of Surgery, at Paris," and other valuable repositories. In 1713, he published his "Anatomy of the Human Body," one vol. octavo; and, in 1723, "A Treatise on the High Operation for the Stone." He was one of the earliest of his profession, who contributed, by his writings, to raise it to its present height. In the beginning of 1736, he was thus honourably mentioned by Mr. Pope: "As soon as I had sent my last letter, I received a most kind one from you, expressing great pain for my late illness, at Mr. Cheselden's; I wondered a little at your quere, who Cheselden was? It shews, that the truest merit does not travel so far, any way, as on the wings of poetry; he is the most noted and most deserving man, in the whole profession of Chirurgery; and has saved the lives of thousands, by his manner of cutting for the stone."

In his several publications on anatomy, he never failed to introduce select cases in surgery; and, to "Le Dran's Operations in Surgery," which he published, in 1749, he annexed twenty-one useful plates, and a variety of useful remarks, some of which he made so early, as when he was a pupil with Mr. Ferne. In 1729, he was elected a corresponding member of the Royal Academy of Sciences at Paris; and almost on the institution of the Royal Academy of Surgery, in that city, in 1730, had the honour of

being the first foreigner associated to that learned body. In 1728 he immortalized himself by giving sight to a lad near fourteen years old, who had been totally blind from his birth, by the closure of the iris, without the least opening for light in the pupil; he drew up a particular account of the whole process, and the various observations made by the patient, after he had recovered his sight.

His fame was now so fully established, that he was esteemed the first man of his profession. He was elected head surgeon of St. Thomas's hospital, and was also appointed principal surgeon to the queen. Having now obtained the utmost of his wishes as to fame and fortune, he sought for that most desirable of blessings, a life of tranquillity; and found it, 1737, in the appointment of head surgeon to Chelsea hospital, which he held till his death.

In the latter end of 1751, he was seized with a paralytic stroke, from which, to appearance, he was perfectly recovered: when, April 10th, 1752, a sudden stroke of apoplexy cut him off, at the age of sixty-four. He was intimate with Mr. Pope, by whom he is often mentioned with honour, as well as affection.



CHESTERFIELD, (PHILIP, EARL OF) See STANHOPE.



CHEYNE, (GEORGE) a physician of great learning and abilities, was born in Scotland, in 1671, and was educated under the great Dr. Pitcairn. He passed his youth in study and with great temperance; but, coming to London, when about thirty, and finding the bottle companions and free-livers to be the most easy of access, he changed, on a sudden, his former manner of living, in order to force a trade, having observed this method to succeed with some others,

The consequence was, that he grew daily in bulk, and in intimacy with his gay acquaintance, swelling to such an enormous size, that he exceeded thirty two stone weight. Upon stepping into his chariot quickly, or making the most trifling effort, his face turned black, and he was ready to faint for want of breath. He was not able to walk up above one pair of stairs, at a time, without extreme difficulty. He laboured, likewise, under a nervous and scorbutic disorder, to the most violent degree : in short, his life became an intolerable burthen.

In this deplorable condition, after having tried all the power of medicine, in vain, he resolved, at last, to use a milk and vegetable diet, which removed his complaint. His size was reduced to almost one third ; he recovered his strength, activity and cheerfulness, with the free and perfect use of his faculties ; and, by a regular observance of his regimen, he reached a mature period, for he died at Bath, in his seventy-second year.

He was fellow of the college of physicians, at Edinburgh, and of the Royal Society. He wrote several treatises, which were well received, particularly, " An essay on health and long life ;" " An essay of the true nature and due method of treating the gout ;" " A new theory of acute and slow fevers," " Philosophical principles of natural and revealed religion," " The English malady, or a treatise of nervous diseases of all kinds, &c."

In short, Dr. Cheyne had great reputation, in his own time, both as a practitioner and as a writer ; and most of his pieces passed through several editions. He is to be ranked amongst those physicians, who have accounted for the operation of medicines, and the morbid alterations which take place in the human body, upon mechanical principles. A spirit of piety and of benevolence, and an ardent zeal for the interests of virtue, are predominant, throughout his writings. An amiable candour and ingenuousness are al-

so discernible, which led him to retract, with readiness, whatever appeared to him to be censurable in what he had formerly advanced. Some of the metaphysical notions, which he has introduced into his books, may, perhaps, justly be thought fanciful and ill-grounded; but there is an agreeable vivacity in his productions, and, in general, great perspicuity.



CHURCHILL, (CHARLES) a celebrated English satyrst, the son of Mr. Charles Churchill, curate, was born in London, 1731. He was educated at Westminster school, and received some applause for his abilities, from his tutors in that famous seminary. His capacity, however, was greater than his application, so that he acquired the character of a boy, who could do well, if he were willing. As the slightest accounts of persons so noted are agreeable, it may not be amiss to observe, that having one day got an exercise to make, and from idleness or inattention having failed to bring it at the time appointed, his master thought proper to chastise him with some severity, and even reproached his stupidity. What the fear of stripes could not effect, the fear of shame soon produced, and he brought his exercise the next day, finished, in such a manner, that he received the public thanks of all the masters. Still, however, his skill, in the learned languages, was but slow, in consequence of which, he was refused admission into the university of Oxford, whither his father had sent him to complete his education; and probably this might have given occasion to the frequent invectives we find in his works against that most celebrated seminary.

Upon his return from Oxford, he again applied to his studies in Westminster school, where, at seventeen years of age, he contracted an intimacy with a young lady, to whom he was married. At the usual

age of going into orders, he was ordained by the bishop of London, and obtained a small curacy in Wales. Happy had it been for him had he continued there to enjoy the fruits of piety, peace and simplicity of manners. He was beloved and esteemed by his parishioners; and, though his sermons were rather above the level of his audience, they were commended and followed; but, endeavouring to aid his scanty finances, by keeping a cyder cellar, it involved him in difficulties, which obliged him to leave Wales and come to London. †

His father dying soon after, he stepped into the church where he had officiated, and in order to improve his income, which only produced 444 dollars per annum, he undertook to teach young ladies to read and write at a boarding-school, where he behaved with that decency and decorum, which became his profession. His method of living, however, bearing no proportion to his income, he contracted several debts, which not being able to pay, a jail, the terror of indigent genius; seemed ready to complete his misfortunes: but from this state of wretchedness, he was relieved by the benevolence of Mr. Lloyd, father of the poet of that name, and second master of Westminster school. Meanwhile Mr. Lloyd, the son, soon after publishing his much applauded poem, called "The Actor," Churchill followed the example and wrote the "Rosciad." It first came out without the name of the author; but the justness of its remarks, and particularly the severity of the satire greatly exciting the public curiosity, he had no difficulty in prefixing his name to the second edition. His next performance was "An Apology to the Critical Reviewers," a performance much applauded also, and equally satirical with the former.

But whilst his writings delighted the town, his actions disgusted it. He now quitted his wife, and resigning all clerical functions, commenced a complete *man of the town*, got drunk, frequented stews, and,

giddy with false applause, thought his talents a sufficient apology for all his follies. In some measure, to palliate the absurdity of his conduct, he now undertook a poem called "Night," written upon a general subject indeed, but upon false principles; namely, that whatever our follies are, we should never attempt to conceal them. His next publication was entitled "The Ghost." Dr. Johnson, the author of "The Rambler" had, it seems, spoken lightly of Churchill's productions; and, in order to be revenged of the Doctor, he, in this poem, has described him under the character of Pomposo; and the satire is allowed to have merit. The two last poems, however, had not the rapid sale the author expected; but his "Prophecy of Famine" soon made amends for the late *paroxysm* in his fame. In this piece, he exerted his virulent pen against the whole Scottish nation, adopting the prejudices of the mob, and dignifying scurrility by the aid of a poetic imagination.

He afterwards published his "Epistle to Hogarth," "Gotham," "Independence," "The Times," &c. in all which there are things great and shining; but, upon the whole, they seem written without pains, by a man, who desired to avail himself of the public curiosity in his favour.

In October, 1764, he went over to Boulogne, on a visit to Mr. Wilkes, where he was attacked by a milliary fever, which carried him off, on the 5th November following. After his death his poems were collected and printed together, in 2 vols. 8vo.

END OF THE FIRST VOLUME.

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